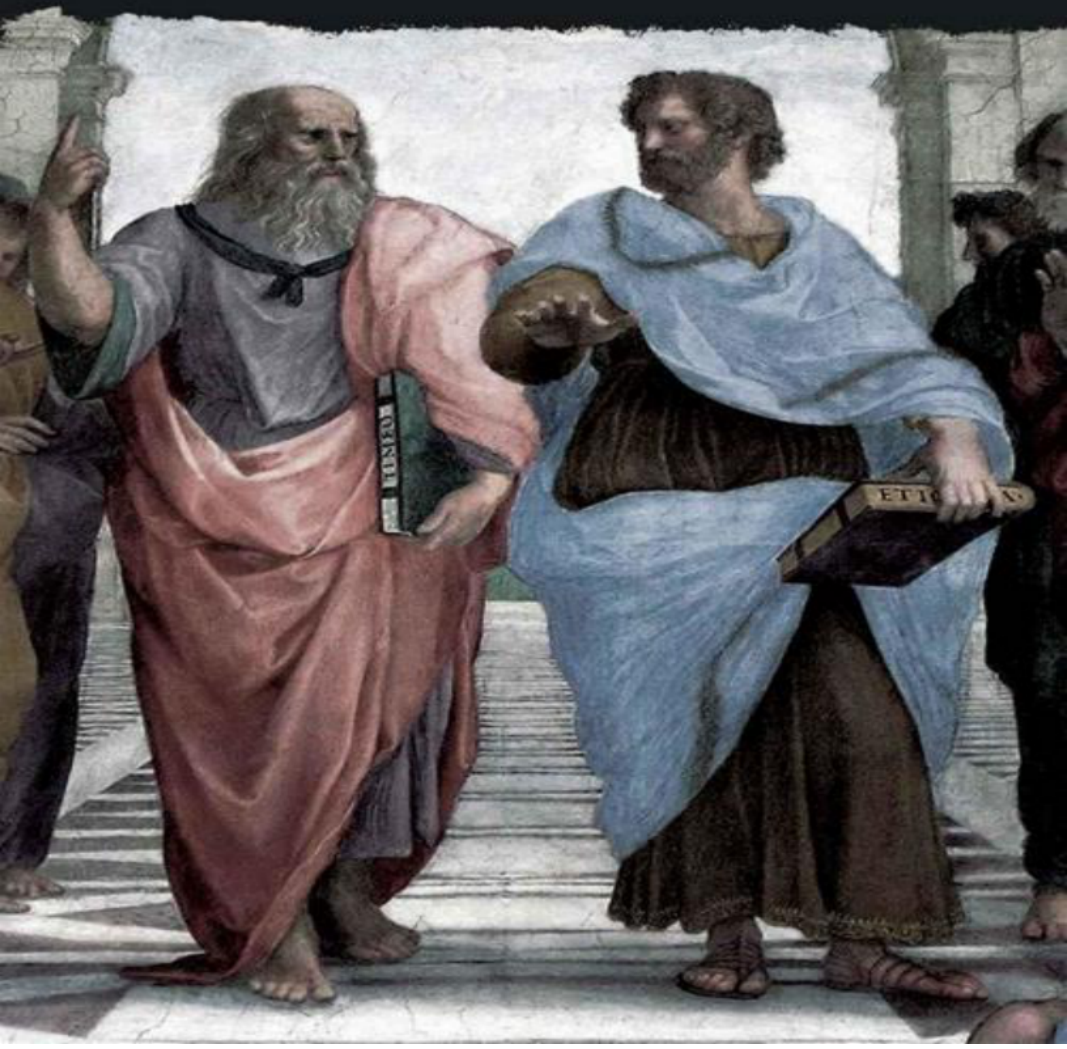
Disciples *of the* Mysterium

An Inquiry into Selfhood

BY MICHAEL TSARION



DISCIPLES OF THE MYSTERIUM

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Dedications & Acknowledgements

This book is dedicated to the memory of William Blake, Chuang Tzu, Lao Tzu, Okakura Kakuzo, Aenesidemus, Carneades, Sextus Empiricus, Pyrrho, Michel de Montaigne, Georg Wilhelm Friedrich Hegel, David Hume, Max Stirner, Mikhail Bakunin, Friedrich Nietzsche, Martin Heidegger, Maurice Merleau-Ponty, Ayn Rand, Sigmund Freud, Georg Groddeck, Boris Sidis, Wilhelm Reich, R. A. Schwaller de Lubicz, Alexander Lowen, Carl Gustav Jung, Alice Miller, Karen Horney, Erich Fromm, Rollo May, Otto Rank, Jiddu Krishnamurti, Dante, William Shakespeare, William Wordsworth, Thomas Hardy, Novalis, Friedrich Holderlin, Rainer Maria Rilke, Ezra Pound, Herman Hesse, Philip Larkin, M. C. Escher, Salvador Dali, Rene Magritte, Henri Rousseau, Giorgio de Chirico, Jean Cocteau.

Cover Art

Plato and Aristotle at the School of Athens, as depicted by Raphael

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INTRODUCTION

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Better to be unborn than untaught, for ignorance is the root of all misfortune – Plato

The fact that you have decided to read this book probably indicates that you have given some thought to the meaning of your existence. That is good. However, like a lot of people, you may have concluded that the meaning of existence is a tough nut to crack. Most philosophers and scientists are quick to agree that it is no easy task finding out why we exist and what our true purpose might be.

Philosophers come in many shapes and sizes, and most are interested in *certainty*. So what can we be certain of? Well, it's clear that we were born, that we age through time and finally die. It is also certain that for everything that exists there is an opposite. The moment we set out to rationally examine something before us, we are bound to discover its counterpart. We have life and death or existence and nonexistence. We have men and women or masculine and feminine. We have age and youth, night and day, black and white, right and wrong, good and bad, inside and outside. We have wholes and parts, chaos and order, sorrow and happiness, despair and hope, comedy and tragedy; and we have waking and sleeping, consciousness and unconsciousness, right brain and left brain, intellect and emotion, beauty and ugliness, truth and falsehood, ignorance and knowledge. So it goes *ad infinitum*.

Of all the dichotomies, surely the most important is that of mind versus body. It is important because it is most personal and immediate. We each possess a "mind" and a "body." Okay, what do we conclude from this? Well, philosophers and scientists emphasize how tricky it is to explain how minds and bodies interact. We can make a fair assessment of what mind does, but are not so expert at explaining what mind *is*.

Relatively speaking, we have a somewhat better grasp of what a body is and how it operates. When we examine our bodies, we see skin, flesh, hair, joints and extended limbs. We have a certain height and weight, and know that beneath the surface of our skin we possess subcutaneous fat, muscle fiber, bones, bone marrow, nerves, organs, glands, blood, grey and white brain matter, etc.

Bodies exist in the world around us. That much cannot be doubted. And apparently within each body is a so-called "mind." The mind exists because of the body, and we don't know of a mind that exists independently of a body. When a brain suffers damage, the body housing it ceases to be worth much. The mind can therefore be said to

animate the body, and be more important than the body which houses it. Most of us think the immaterial mind is greater than the physical body and brain through which it apparently operates. However, as I said, philosophers have labored to explain exactly how the matter of our brains and bodies are animated by the seemingly incorporeal mind. How does mind affect the blood, bone, nerves and neural circuitry of the human body? How does it create movement and stimulate action? Saying that a mind is a computer or network of computers does not explain much. Saying it is the result of a long evolutionary process also explains little. After all, why are we apparently the only species with our particular kind of intelligence? We know we are unique, but why so? Again, we seem to be unable to find conclusive answers to questions of this sort. Is it because there are no answers, or because we are looking at the problems from the wrong perspective?

In my opinion there is something profoundly revealing about the existence of and connection between mind and body which has rarely been given the attention it deserves. My interest is not on how the body-mind interface works, whether the mind is greater than the body, or whether the mind is a phantom. My interest confines itself to the empirical fact that mind and body *do exist together*.

It is not as important to find out how mind interacts with body, as it is to acknowledge the simple fact that mind *does* coexist with body. This fact does not require *proving* because it is self-evident and absolutely obvious. It does not matter if we choose to regard mind as a ghost in the machine, a disembodied mystical presence, an epiphenomenon of neural function or mysteriously rarefied super-computer. We need only acknowledge the mind's actual existence *in the body*. This is the certainty, the fact, and rational ground of understanding. It must be acknowledged in the same way as we acknowledge that our bodies inhabit the universe. Saying that mind and body are dissimilar, not made from the same stuff, and that their subtle interaction is the cause of interminable questions and vexatious scientific and philosophical problems, leads us nowhere. To attain great understanding about life, we need only face the intelligible fact before us – namely, that incorporeal minds do indeed exist within corporeal bodies. This self-evident coexistence of mind and body – which we irrationally insist on regarding as separate entities – is of paramount significance. It tells us something.

If the mental (or spiritual) inhabits the material – *as we know it does* – we have no reason to be unduly puzzled about the nature of the universe of which we are a part. We must merely acknowledge that the universe is a body infused with and animated by an enfolded

intelligence, in a similar way as our personal bodies are animated by mind. It defies explanation, and just *is*. Doubting the fact of the matter does not lead to wisdom and understanding, only to additional unfathomable questions and insoluble puzzles. In short, proofs for the connection between the spiritual and material have been before us all along. Nothing is hidden from us. It is we who have chosen to overlook the obvious.

What a pity that the profound miracle of existence, of the mind-body-universe relationship, goes unheeded by the majority of unreflective people. It is a relationship that begins for each of us at birth and – as philosopher J. M. E. McTaggart asserted – it may never end. During our lifetime the relationship between body, mind and universe is never the same from one instant to the next. It changes continually and is not explainable by scientific theories and constructs. As Danish philosopher Soren Kierkegaard said, life is not a puzzle to be solved, but a reality to be experienced. Many have accepted this, and to my mind no other view makes sense.

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As you read, you will see that this is a book about philosophy and also *of* philosophy. It explores questions about thought, knowledge, God, belief, religion, doubt, delusion, collectivism, science, time, existence and death. It gets to the heart of why we feel overwhelmed with confusion, anxiety, frustration, anger and envy, and why a state of decay exists in the world.

Chapter One looks at the pros and cons of world philosophy. Have our minds and world improved due to the centuries-old questioning of existence and reality? Are we right to heed what others says about reality? Why are there so many antagonistic attitudes, beliefs and schools of thought? Is it because there is no single, all-encompassing answer to life's mysteries, or because appropriate questions are not asked? Why are the answers to questions about existence so elusive? What are the differences between philosophy and psychology, reason and belief, mind and matter; and can we be *certain* about anything we see, think and feel? Will we ever solve the problems that beset us?

Chapter Two introduces a philosophical outlook I refer to as Objectionism. When taken seriously, this philosophy compels us to radically re-evaluate what we know about consciousness and the process of philosophical investigation. I also introduce you to the basic tenets of Personalism. This philosophy has commonalities with Perspectivism, Relativism and Pragmatism, but goes beyond them, centering the Imperial Self, rather than the pseudo-self, at the heart of existence and reality.

Chapter Three deals with the problem of God's existence and ongoing rivalry between believers and non-believers. What causes the schism between purveyors of religious dogma and advocates of atheism, materialist scientists and metaphysicians? What does each side believe, and what are the arguments used by one side to checkmate the other?

Chapter Four examines the origin of ego-consciousness and problem of the psychic trauma caused by historical catastrophe. Although the effects and after-effects of past terrestrial cataclysm damaged consciousness, most academics pay the problem little heed. I show how mistaken they are and what kind of delusions (or "Mysteria") are engendered and entertained as a result of deep-set psychic trauma and fragmentation. I show that most humans are caught in ideas about reality, and ideas about ideas. I also present a new concept of pathology, and show how neurosis, schizophrenia, and other so-called "disorders," are linked to ancestral trauma.

Chapter Five explores the philosophical ideas of Martin Heidegger, Friedrich Nietzsche, Ayn Rand, and other important savants who exalted Selfhood above collectivity. I show how the ideas of Postmodernist thinkers, like that of ancient Taoists, direct us toward a deeper understanding of ourselves and our world, warning us against having our identity lost in mass consciousness. The chapter also deals with the dangers that lie ahead and what is required for annihilation on personal and social levels to be avoided.

In Chapter Six I review the meanings of important philosophical terms, and in Chapter Seven I review the exceptionally important ideas of R. A. Schwaller de Lubicz, Wilhelm Reich and Maurice Merleau-Ponty. Tragically, after de Lubicz's death it took over three decades for his thought to be comprehensively revealed, and still the great scholar's wisdom remains largely unknown to the world. Wilhelm Reich died after being arrested and incarcerated by the US Federal Government for no crime other than healing the sick. His revisioning of Freud, Jung and other psychoanalysts provides us with a radically more accurate perspective on the anatomy of the psyche. As for French philosopher Merleau-Ponty, his theories enhance key aspects of Martin Heidegger's profound teachings on Being and Time. Crucially, he rejected the core principles of both Rationalism and Empiricism, which to his mind did not sufficiently explain the origin and function of consciousness. Arguing that consciousness is the *gift given us by body,* Merleau-Ponty's ideas continue to be deliberately ignored by most mainstream scientists and philosophers. I show how vital his little known ideas on body and perception are for solution-minded people today.

In Chapter Eight I turn to the subject of psychology, and focus on flaws in the work of Carl Jung regarding the nature of the Collective Unconscious and advent of ego-consciousness. I question Jung's contradictory remarks about the dangers that allegedly exist for those who encounter the deeper layers of their psyche, and discuss his indebtedness to great philosophers such as Schopenhauer and Nietzsche. I also explain Otto Rank's radical re-evaluation of Freud's Thanatos Complex or "Death Instinct."

In the final chapter I offer powerful solutions to man's existential predicament, focusing on our aesthetic sensibility which provides us with the only legitimate way of healing the damage to the psyche caused by ancestral trauma.

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I hope my text inspires you to take up philosophy, think about thought, and be lucidly and reverently cognizant of the miracle of existence. After all, your capacity for wonderment, and ability to question the meaning and purpose of your life, distinguishes you from other species. It may even distinguish you from other humans. In any case, as you search for answers, you may choose to follow the intellectual trends of previous sages or those living today. You may accept their ideas without question or work to improve and advance them. Alternatively, as philosophers Jean Jacques Rousseau and Ludwig Feuerbach recommended, you may dispense with everything written and said by others, and, throwing aside the oars, sail out alone toward the temple of the Self – the zero degrees longitude, zero degrees latitude of your own being.

> *By philosophy the mind of man comes to itself, and from henceforth rests on itself without foreign aid, and is completely master of itself* – Johann Gottlieb Fichte

CHAPTER ONE

Man As Philosopher

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> *Thou shalt know; self-chosen are the woes that fall on men – how wretched, for they see not good so near, nor hearken to its voice – few only know the pathway of deliverance from ill* – Pythagoras

You have probably noticed that all over the world people face similar sexual, domestic, social and psychological problems without knowing why. A lot of people admit they suffer anxiety because of the complexity and apparent disorder of the world in which they find themselves. They admit that the world appears a confusing, often chaotic place without meaning. Because of deep-set uncertainty, many people simply give up searching for a meaning and immerse themselves in their daily socially-prescribed, socially-endorsed roles. They cease caring about their ultimate purpose or end.

Leading experts and clinicians in fields of modern psychology are unable to explain why rates of depression and suicide have dramatically *increased* since 1900, when Sigmund Freud published *The Interpretation of Dreams*, the book that launched the psychoanalytical movement. They are at their wits end to explain why, in an age of astonishing technical sophistication – when apparently more is known about the workings of human minds and hearts – evil in all its forms has not abated one jot. If anything it has increased in scope and intensity.

In his fine book *The Evil We Do,* Carl Goldberg, one of America's foremost psychologists and experts on human development, writes:

> *We have now experienced a century of psychoanalysis. Our culture is saturated with its theories. Vast numbers of people have been recipients of its treatments. And yet, in the Postmodern world…we are less optimistic about our future than were people prior to the psychoanalytic era*

Addressing the perplexing rise in clinical depression, Goldberg states:

> *…the first international study of major depressive illness reported in 1992 in the Journal of the American Medical Association that there has been a steady increase in clinical depression throughout the world in the present century… people born between 1945 and 1955 were more than twice*

as likely to incur serious depression in the course of their lifetimes than people born between 1905 and 1915

Answers to the existential problems faced by modern humans are provided by philosophy and psychology. Philosophy is the foundation of psychology. Therefore, if and when the former discipline is neglected, the latter is inevitably handicapped. A study of the works of great philosophers reveals how many theories commonly attributed to famous psychologists originated with their intellectual predecessors. Key ideas found in the works of Bleuler, Groddeck, Freud, Jung, Adler, Sullivan, Horney, Binswanger and Rank, etc, are demonstrably prefigured in the writings of thinkers such as Plato, Montaigne, Descartes, Spinoza, Hegel, Schelling, Diderot, Schopenhauer, Nietzsche, Hume, Hartley and Kierkegaard (not to mention William James). A perusal of Eduard von Hartmann's remarkable work *Philosophy of the Unconscious*, published in 1869, allays doubt on the matter concerning the precedence of philosophy over psychology. Indeed the very word *psychology* was first introduced into the lexicon of the western world as early as the year 1530 AD by Croatian philosopher Marko Marulić. It was reintroduced in 1590 by German philosopher Rudolf Göckel, and finally popularized in 1732 by German philosopher Christian Wolff. Furthermore, let us not forget that it was the great philosopher Socrates who said "the unexamined life is not worth living;" a statement that would have given Freud himself a perfect motto, encapsulating, as it does, psychology's raison d'etre.

Psychological insight enables us to function efficiently as social animals so we enjoy fruitful relationships with ourselves and the rest of humankind. Philosophical speculation, on the other hand, helps us to be better *beings*. Philosophy teaches us to understand ourselves as independent *Selves*, irrespective of our roles in society. It allows us not merely to fix what is broken, but to gain vivid insight into our perfection. The harsh but certain fact is that without a rational vision of ourselves as perfect beings in a perfect universe, the tireless, noteworthy efforts of psychologists and psychiatrists to diagnose and mend mental and emotional dysfunction will – like the activities and aspirations of politicians – ultimately lead us nowhere.

…we have looked to psychology and psychoanalysis to provide us with a viable perspective on how to live the good life in an age of cynicism. Clearly, psychoanalysis has not yet provided a sound social theory – Carl Goldberg

For empty is that philosopher's argument by which no human suffering is therapeutically treated. For just as there

is no use in medical art that does not cast out the sickness of bodies, so too there is no use in philosophy, unless it cast out the suffering of the soul – Epicurus

Generally speaking, applied psychology and psychiatry tend to be concerned with human imperfection, whereas philosophy tends to be concerned with human perfection. Additionally, philosophical inquiry into the meaning of existence is less likely to result in self-deception and escapism, whereas psychology – the subject ostensibly developed to help us overcome our penchant for self-deception – can actively if undeliberately promote it. This was the critique raised against psychoanalysis by French Existentialist philosopher Jean Paul Sartre in his work *Being and Nothingness.* Psychological theories of the hidden unconscious and irrational impulses and instincts often let us off the hook. After all, why take personal responsibility for destructive thought and action when we can convince ourselves that we are victimized by powerful and mysterious internal forces and urges beyond conscious control. An entire civilization might misconstrue such ideas and use them to evade responsibility. Is this what we see today? Could this be one solid explanation for the all too obvious existential decay in our super-extrovert, ultra-competitive world?

In any event, even on a mundane level, philosophy like psychology helps us to find *meaning* in life. It serves to lessen the deep-set, otherwise incurable existential anxiety that leads to personality "disorder." Unfortunately, today most people are not inclined to think philosophically. A little exposure to philosophical works and, more often than not, we are put off. Nevertheless, it is the ability we have to not only wonder, but look at life philosophically that brings a working understanding of what is going on in the world. Why are things the way they are? Why are they this way as opposed to that? What makes people tick? Who am I? What am I doing here? Where am I going? Does God exist? Everyday chit chat, television watching and newspaper reading, does not provide us with sufficient insight into questions of this sort. Moreover, having opinions about a subject is not the same thing as having true understanding.

Those who do not entirely avoid asking meta-questions often look to religion for answers. However, religion appeals more to belief than knowledge. And we must conform to a lot of impersonal pre-established mores and ideas when taking the religious road. One uncritically adopts a preconceived ideology and takes instruction from those in authority. In other words, reason and critical judgment are often suspended rather than sharpened. Once a dogma is accepted on faith, anxiety is lessened but, more often than not, the arduous *personal* search for meaning is abandoned. As French philosopher

Michel de Montaigne once expressed it: “Man cannot make a worm, yet he will make gods by the dozen.”

Crucially, religion is primarily a social phenomenon. One is part of a religion and a religious group. One dresses as the group members tend to dress, speaks as it is customary for the group members to speak, and, almost invariably, one thinks along the same lines as members of the group are wont to think. In other words, we, as religious converts, allow ourselves to be indoctrinated by the dogma of our fellows and, when the opportunity eventually affords itself, we indoctrinate others. This is how and why the world’s many religious communities exist. As Anthony Wallace wrote in *Religion: An Anthropological View:*

> *Religious behavior is always social…Some religious behaviors may be performed by individuals in solitude, but no religion is purely an individual matter; there is always a congregation which meets on some occasions for the joint performance of ritual acts*

In *Corruption of Reality,* J. F. Schumaker deals with dissociation and how humans evade reality. On the matter of irrational religious belief he writes:

> *…without cultural sanction, most or all of our religious beliefs and rituals would fall into the domain of mental disturbance*

The promise of “out of body” ecstatic experiences is also subliminally attractive to believers. Experiences of a transcendent kind are often considered the greatest experiences one can have. A believer may feel God-intoxicated and elevated in spirit. Various Biblical characters, given that they existed, allegedly walked in the presence of God or were imbued by his love. Generally, experiences of this kind appear to be brought about by *external* forces or circumstances and are rarely auto-generated. (Consider the conversion of Saint Paul on the road to Damascus or the vision Constantine experienced outside Rome.) In many cases an individual experiences a euphoric state while in the presence of a group of co-believers. This is common for Evangelists, Southern Baptists, Revivalists, and members of Christian Science congregations. It is also common among various religious sects in the Eastern world. Why not? After all, as infants we were entirely dependent upon our caregivers. Whether or not our parents were competent, abusive or loving, in infancy we and they were essentially similar in many important ways. In *Escape from Freedom,* Erich Fromm explains:

> *The parents, or whoever the authority may be, are not yet regarded as being fundamentally separate entity; they are*

> *part of the child's universe, and this universe is still part of the child; submission to them, therefore, has a different quality from the kind of submission that exists once two individuals have become really separate*

The implicit collectivism of religious groups and types is quite understandable. During infancy the psyche was well and truly *colonized*. Our consciousness is literally a *product* of society. Inwardly, most of us are not individuals at all; we are *everyone*. We think, believe and act as most people around us are wont to think, believe and act. To go against the flow and strive to discover what it means to be a Self, is tantamount to falling from grace and entering hell.

> *Men go abroad to wonder at the heights of mountains, at the huge waves of the sea, at the long courses of the rivers, at the vast compass of the ocean, at the circular motions of the stars: and they pass by themselves without wondering* – St. Augustine of Hippo

As Adam and Eve apparently suffered for their act of Self-Will, so do we each suffer if and when we attempt to individuate. Heaven is the haven of consensus and paradise little more than *freedom from freedom*. This is the unspoken but deeply embodied creed of today's "smiling depressives."

Erich Fromm reminds us how little freedom was experienced just a short time ago by our medieval predecessors:

> *What characterizes medieval in contrast to modern society is its lack of individual freedom. Everybody in the earlier period was chained to his role in the social order. A man had little chance to move socially from one class to another, he was hardly able to move even geographically from one town or from one country to another. With few exceptions he had to stay where he was born. He was often not even free to dress as he pleased or to eat what he liked…Medieval society did not deprive the individual of his freedom, because the "individual" did not yet exist* – (*Escape from Freedom*)

In other words, man has been conditioned for collectivity rather than for independence. The very idea of true unadulterated Selfhood and aloneness plunges most men into a state of existential trepidation. A man's deep-set antipathy toward Self-determined thought and action drives him toward any altar and god who will hear his fitful plea for deliverance. Psychologists such as Fromm are all too aware of how religion provides a perfect escape for the neurotic character who will do anything rather than face his own psychological disorder and bring

meaning from *within*.

Believing in God is attractive because it provides us with a fixed point on which to focus our *ever-changing* minds. God remains as he is while we undergo a lifetime of change. God is static while we are cyclones. We cannot predict who and what we will be from one day to the next. We can predict that two plus two will always equal four, that ice will always feel cold, and that rain will always be wet, but cannot say whether we will be sane or insane, happy or sad, alive or dead tomorrow. Some philosophers speculate that the more rational we become, the more certainty we will know and the less disaffected by vagaries we will be. It sounds good. But our reliance on external points of fixity lessens when we become spontaneous enough to accept the flow and flux that makes us what we are one moment to the next. As Carl Jung said, “Change is the essence of life. Be willing to surrender what you are for what you could become.”

Although philosophical questions have been asked from time immemorial, today the vast majority of people wonder why they should look to philosophy for meaning. The subject appears convoluted, abstract, and not worth the effort. Well, that is where people are quite wrong. Philosophy is vitally important and does open the way to knowledge. It focuses the mind and creates a foundation from which to logically examine reality. It also allows us to examine our own thought-processes, although it is this feature that almost invariably puts people off. According to many philosophers, such as Plato, Aristotle, Hegel and Kierkegaard, a man becomes truly *human* when he moves from the hylic, hedonic, or base level of consciousness to the philosophical level. It is only when a man uses his reason to decipher what is true from what is false, and seeks to solve the conundrum of his own existence, that he distinguishes himself from other men in the world around him and from everything else in creation.

> *To be a philosopher is not merely to have subtle thoughts, nor even to found a school, but to so love wisdom as to live according to its dictates a life of simplicity, independence, magnanimity and trust* – Henry David Thoreau

Some people are contemptuous of philosophy because they see it as the fruitless pastime of an elite leisured class: "...Life moves far too fast for lazy ruminations. I have to rush to meet my goals and achieve success, so there is no time for deep thought on abstract issues that have nothing to do with my desires and fun..." Such are the common responses from people with a knee-jerk dismissive attitude toward philosophy.

Of course some of us do wish to find out what is going on in the world. We do seek explanations for our lives. We are critical and do judge what we see, and are inclined to look within and observe how our minds work. As a result we often become better human beings, which is the point of the exercise. However, some people often seek to convey their personal discoveries to others. They imagine that by sharing knowledge they help the world. This belief is common even among top philosophers and has been the habit from the dawn of Occidental history. Those familiar with Athenian history, for example, know that Socrates convened symposiums to talk over deep matters with his associates. Philosophers such as Plato, Descartes, Hume, Berkeley and Kierkegaard composed some works as dialogues between two persons, or as letters to such and such a friend. In this way they were able to communicate in a light, conversational manner. Other philosophers, such as Descartes, Montaigne, Stirner and Nietzsche, wrote in a style that evoked an intimate rapport with their readers. Other philosophers, such as Chuang Tzu, Lao Tzu, and Rumi wrote down their thoughts in a poetic manner. The writings of Taoists is accessible and yet profound, unlike that of some philosophers – such as Fichte, Kant, Hegel, Wittgenstein, Quine, Carnap and Derrida – whose work is notoriously intricate, obscure and convoluted. The abstractness and ponderousness of certain works certainly puts people off philosophy. This is a pity because the mysteries of life should be understandable to people from every class or creed. They should be straightforward even to souls unable to read and write. All that is necessary for the voyage of discovery to begin is the *will to know*. The rest comes in time along the way.

Rational people know that philosophy is very important. They also realize that philosophers have not completely resolved a lot of important quandaries. This is not to say that pertinent questions have not been addressed, or that answers of various sorts have not been in abundance. Nevertheless, although a man can put forth an answer to a particular question, it does not mean that his answer is sustainable, now or over time, or that it is right. Students of philosophy know it is a common practice to philosophically refute unsustainable notions without necessarily adding anything to replace whatever is rejected or clarify the original question not satisfactorily explained. Refutation is one thing, solving another. Modern-day philosopher Willard Quine openly stated that the ability to refute weak points of a philosopher's work does not in any way mean that the refuter is himself a philosopher. On the importance of philosophy, the German Idealist philosopher Georg Wilhelm Friedrich Hegel wrote:

Every individual is a blind link in the chain of absolute

> *necessity, along which the world develops. Every individual can raise himself to domination over a great length of this chain only if he realizes the goal of this great necessity and, by virtue of this knowledge, learns to speak the magic words which evoke its shape. The knowledge of how to simultaneously absorb and elevate oneself beyond the total energy of suffering and antithesis that has dominated the world and all forms of its development for thousands of years – this knowledge can be gathered from philosophy alone*

Hegel believed it is only when men arrive at a truly philosophical or rational level of existence that *absolute* knowledge of God and Self is available to them. This is because, in his view, each man is involved in a rational process of awakening that has been occurring throughout history. As man progresses – as he becomes more rational and philosophical in his understanding – he "sublates" or elevates his consciousness above everything that stands in the way of his ultimate freedom. That which consciousness overcomes or "negates" is not destroyed, but taken into consciousness to become instrumental to sublation. Hegel had his concept of sublation or transcendence in mind when he wrote on the importance of philosophical inquiry. To Hegel the centuries of philosophizing was not a haphazard endeavor fraught with contradiction and conflict, as one might at first imagine. Rather it was a rational *process* of thought, embodying what he referred to as the "Idea," that marked the various stages that occur as we move toward final freedom and awareness. Hegel shares his fascinating vision of the long historical process in part one of his *Encyclopaedia of Philosophical Sciences:*

> *...a much misunderstood phenomenon in the history of philosophy — the refutation of one system by another, of an earlier by a later. Most commonly the refutation is taken in a purely negative sense to mean that the system refuted has ceased to count for anything, has been set aside and done for. Were it so, the history of philosophy would be, of all studies, most saddening, displaying, as it does, the refutation of every system which time has brought forth. Now although it may be admitted that every philosophy has been refuted, it must be in an equal degree maintained that no philosophy has been refuted. And that in two ways. For first, every philosophy that deserves the name always embodies the Idea: and secondly, every system represents one particular factor or particular stage in the evolution of the Idea. The refutation of a philosophy, therefore, only*

means that its barriers are crossed, and its special principle reduced to a factor in the completer principle that follows

Many of Hegel's profound ideas prefigured those of Sigmund Freud, who, with most of his associates, knew that when it comes to consciousness, everything that occurs, no matter how great or trivial, is *eternally* preserved. Every stage of the human evolutionary process, and every event in an individual's life, is retained. As Freud said, "Nothing can be brought to an end in the unconscious; nothing is past or forgotten." With this in mind, we see that there is indeed a deep, unbreakable connection between Self and world, microcosm and macrocosm, psychic and physical energy. We see that it is *philosophy* that opens our eyes to the connections that exist between ourselves and the universe we inhabit.

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There are no facts, only interpretations – Friedrich Nietzsche

It is strange that no single philosopher has been able to arrive at total insight into the problems of existence. No one since the time of Plato that is. But there are men who have come very close to the answer. At least that is the case in my opinion. On the other hand, there have been and still are many philosophers, some well-known and respected, who, despite their ingenious reasoning, came nowhere near the truth. Many famous sages have had their arguments and ideas decimated by contemporaries and later critics. In other words, the philosophical *process* is the important thing, even if it does not lead to a sustainable set of logically satisfactory one-size-fits-all answers. This might at first sound like a futile endeavor to those who have not experienced the beauty and inherent meaning of philosophical inquiry, or to those who believe that success and glory are all that matter in life.

Naturally, not all philosophers come from the same tradition. They do not have the same interests or examine the same questions. Even those who deal with similar problems often have radically different approaches and perspectives. Some of their results are easy to comprehend and some are difficult to fathom. One would think that the meaning of existence should be understandable to all, regardless of background and intelligence. Well, maybe that is too much to ask. In any case, as I said, from the days of the Athenian sages, no one man has completely cracked the mysteries of life. If any man had done so, obviously there would be no further questions or problems. Thinking philosophically as we know it would have ended. This is hard to envision even though there are philosophers, known as Hegelian-Idealists, who speculate that a day will come when this kind of

finalization will occur. For all we know, they may be right.

Individual philosophers may be inclined to dismiss what I am saying. This is because many vexatious problems of philosophy have been sufficiently worked out, and no longer bother us. For example, we know beyond doubt that all human infants are indeed born with "innate ideas" (or Kant's categories of understanding), and are certainly not born *tabula rasa* (with blank minds), as philosophers and empiricists such as Avicenna, Thomas Aquinas, David Hartley and John Locke argued. Nevertheless, despite some scintillating recent discoveries of philosophical import, larger problems concerning existence continue to plague thinkers. Questions raised by experts within fields of genetics, astronomy, quantum mechanics, molecular biology, linguistics and neuroscience have shaken the foundations of what has hitherto been believed. Indeed, as one epoch replaces another, we are forced to re-examine age old questions about the universe and our place in it. We might wonder why this is.

> *I think we're permanently in the tragic position of not being able to understand, at the deepest possible level, why things are the way they are* – Steven Weinberg (Professor of Physics and Nobel Laureate)
>
> *The truth has itself become more difficult to define as a result of the last half-century of discoveries in what used to be known as the exact sciences, making them richer, but not necessarily more exact and disturbing them to their foundations* – Jeremy Campbell (*Grammatical Man*)
>
> *To what appear to be the simplest questions, we will tend to give either no answer or an answer which will at first sight be reminiscent more of a strange catechism than of the straightforward affirmatives of physical science. If we ask, for instance, whether the position of the electron remains the same, we must say "no;" if we ask whether the electron's position changes with time, we must say "no;" if we ask whether the electron is at rest, we must say "no"* – Robert Oppenheimer (*Science and the Common Understanding*)

Take good ol' Descartes, for example. He lived in the seventeenth century, and as far as he was concerned he cracked the problem of existence. He expressed his revelation in the famous maxim *Cogito Ergo Sum,* "I think, therefore I am." Yep, Descartes was convinced he had come upon the one true solution. He was not the only philosopher to imagine that his solution to the conundrum of existence was good to go. Aristotle, Aquinas, Augustine, Kant, Hegel, Leibniz, Spinoza,

and a lot of other thinkers, held a similar conviction about their own theories. They made discoveries, wrote them down, published them for the world's edification, and had them commented on by generations of scholars and laymen after they left this mortal coil.

We could call this level of conviction arrogance, or say it is natural. What we can say is that it contrasts drastically with the opinion of Socrates who wholeheartedly made it clear that the more he thought he knew, the more his ignorance became apparent to him. (He did not personally commit his ideas to paper.) His stance was common among ancient Pyrrhonists and Taoists (as well as some Hindus and Buddhists), who staunchly proclaimed it impossible to philosophically speak "truly" or "falsely" about any subject, including the Self. Since reality as we think we know it constantly changes, every second and every minute, it is rather ridiculous and vain to think we have access to certain knowledge about anything, even if we convince ourselves we do. In the end it is important to realize that just because we *think* we have discovered the truth, it does not mean we have. It's not a pleasant thought I know, but it must be entertained, because it is fundamental. As one sage put it "if we think we know the answer, we won't ask the question."

> *The only thing certain is nothing is certain* – Michel de Montaigne

CHAPTER TWO

OBJECTIONISM

◊

Civilization is the process of setting man free from men –
Ayn Rand

My philosophy – Objectionism – is simple to understand. Primarily Taoist in the purest sense, it is the philosophy of the "Uncarved Block" and "Unhewn Dolmen." Elements of my philosophy reiterate and reinforce some ideas advanced by previous sages, but also serve to refute many ideas put forth over the centuries which continue to perplex us.

Does my philosophy provide answers? Yes, and in a straightforward manner. Do I hold a degree from a university? No I do not. However, because an expert in philosophy has letters after his name, or because he has been hired by a prestigious college and acclaimed as the "bee's knees" throughout the world, or is a legend in his own mind, does not mean he has a clue as to what is going on in the world or that his ideas amount to anything special. When we study the history of philosophy, we find plenty of evidence for this; *plenty of evidence.*

Simply stated, Objectionism is a philosophy of objection. But to *what* I hear you ask.

Primarily, I object to philosophical dialogue. I do not believe questions of philosophy and religion should be a matter of *public* discussion and debate. I guess, at first, this does not sound like a philosophy. Be that as it may. I believe that the reason why answers to the over-arching questions of existence have not been conclusively discovered is due to a fundamental misconception about the questioning process. What happens if the act of publicly discussing questions of philosophy, and the subsequent public dissemination of "answers" one has discovered, turns out to be the reason why conclusive solutions to life's mysteries are not reached? We know that emotionally and psychologically the human race is *not* progressing; could this be the reason? That is the question I pose to you. It deserves deep contemplation, and I believe that once it is seriously considered, it will prompt a historically critical re-evaluation of the nature and operation of consciousness. It will also prompt deeper understanding of man in a sociological context and compel us to understand more about men as *individuals.* At this point in time most people think of themselves as individuals with independent minds. But if their

thoughts are not of and from themselves, we must ask whether the conception is valid? A person may easily confuse physical or worldly independence with mental independence. Even a reputedly great thinker is capable of making the error.

Immanuel Kant spent a lifetime addressing a centrally important philosophical quandary. He wanted to prove whether a baby is born with a blank mind, or whether it comes into the world with inbuilt understanding of things. When Kant was in his seventies he wrote of his surety in this regard. He believed the mind of man has "innate" categories of understanding that are not learned *per se*. They do not come about due to our experiences *after* birth. Perhaps it did not occur to Kant to see thoughts themselves as innate ideas. No, he was looking for something more elusive. Of course, it would take a lot of time to explain his philosophy and the way he came to his fascinating if convoluted conclusions. That is not what I wish to do here. It seems plain to me that the capacity to think is a kind of innate idea, so to speak. However, even in a Kantian sense, an idea must be *about* something. I mean, it seems impossible to think about nothing, or have ideas about nothing. We can have an idea about the world and its objects, or about our bodies and minds. But this understanding must come *after* birth and with *experience*. So apparently Kant was asking purely epistemological questions, such as how a mind knows what it knows. And like many other philosophers of his time he questioned whether the world that sensually appears to be there is real. Of course he understood that in order to know anything a man must exist and *experience* the world. One can't know their own mind independently of existence. That makes no sense at all. Nor is it sensible to doubt that the world exists. That amounts to the same thing as doubting that one's own Self exists.

Clearly, we cannot formulate philosophical questions without living in the world and experiencing the things of the world, particularly our own bodies. Kant was no exception to the rule. The experience of an apparently external world occurs to a mind already embedded and entangled *in the world*. As we know, our minds perceive an external world of experience distinct from the internal world of mind. Many philosophers consider this dualism or idea of division to be an illusion and the cause of innumerable irresolvable problems. One man who strongly believed this was English poet William Blake. He did not think of the world and the mind, or body and soul, as separate entities. In his magnificent work *The Marriage of Heaven and Hell,* he wrote:

> *The notion that man has a body distinct from his soul is to be expunged*

We can wonder, as did Immanuel Kant, John Locke and George Berkeley, whether the objects of the world are really there, or whether they are phantoms of consciousness. We also wonder, like Rene Descartes, whether the mind provides us with reliable information about the world and its objects, and whether duality really exists. Did the idea arise because men are under the delusion that they and the world they inhabit are separate things? Descartes eventually decided that he could be certain of the world because God, being good, would not mess with his mind. Of course Descartes' logic was slightly faulty, because he presumed to radically doubt the world in front of his eyes rather than the existence of God whom he had never seen. Like most Rationalist philosophers, Descartes merely accepted on faith that God is omniscient, omnipresent and morally good.

Yes there are many metaphysical, ontological, epistemological and ethical questions that can be asked. And boy, have they been asked. But the impulse and act of publicly discussing questions such as these is, I contend, the reason why no conclusively acceptable answers have been forthcoming. If you think about what I am saying it will start to make sense. Great sense, I hope.

Of course I am not criticizing questioning and discussion about mercurial worldly issues. I speak specifically of *philosophical* inquiry. In every case, philosophies have been publicly expounded by sages who have written thick volumes, spoken from podiums and sat at round tables all over the world. Philosophers have gone to great lengths not only to formulate their ideas, but broadcast them to as wide an audience as possible. And this impulse is, in my estimation, the reason why questions remain either partially solved or unanswered. It is the reason why schools of philosophy have foundered and why some men have gone insane.

When Pyrrhonists, Taoists and Zen masters insisted that nothing absolutely true or false can be said about anything, they were to a large extent correct. This is because we are not meant to have certainty about the world and its contents. We are only meant to have *certain* knowledge about ourselves. This means that the foremost, though not exclusive, focus of philosophical inquiry must be the Self, rather than nature, God, afterlife or material world. Given that for each man the center of the universe is his own Self, it alone must be placed at the head of the list of philosophical priorities.

You surmise that my philosophy is subjectivist in nature. Indeed it is undeniably so, given that each of us must first exist as *individuals* if we are to authentically think, feel, and know ourselves to be unique beings within a world we did not create. It naturally follows that I do

not believe Truth is objective. I concede that we have been expertly conditioned to imagine it to be so, and that the reasons why are interesting and important. It has to do with consensus reality and collectivism, problems explored in later chapters. Having said that Truth is subjective, I maintain that is also *rational,* as long as we realize that this term refers to the intelligence not only of brains but of bodies. It refers to "Adam Kadmon" or the *complete* human. Naturally, if we wish to increase sensitivity not only to the world around us, but to our inner biopsychic workings, it follows that brain, body and world must be correctly attuned. Sensitized Being is called for. Without such Self-purification we find ourselves unreceptive and dulled toward the subtle but vital activity of world and Self. The vibrant symphonic dialogue between them goes unheard. Eventually, lack of responsiveness and sensitivity leads to neurosis, psychosis or outright schizophrenia. And what goes for an individual, goes for society at large.

> *The only consciousness of which one has direct and immediate knowledge is one's own. One knows the consciousness of other beings only indirectly, inferentially, through outward physical expression in action…each man can directly experience only his own consciousness; the consciousness of other beings can never be the object of his direct perception of experience* – Nathaniel Branden (*The Disowned Self*)

Yes, Truth is subjective because each man can be certain only about himself rather than the world and things in it. To put it another way; a man will be incapable of having certainty about reality *until* he possesses certainty about himself; and this certainty is available only by way of one's own reason, not that of another human being, regardless of how intelligent and rational they may be. Man gains knowledge about the world around him, and other people's nature and behavior, but his knowledge can never be categorized under the heading of *certainty*. It is purely contingent and *uncertain*. We see that even if a perfect all-encompassing philosophical system is created, offering answers to every conceivable mystery, its existence does not radically or permanently change anything. This is because it originates within the mind of an individual and, therefore, its full significance and impact is restricted to that individual. Its secondary influence upon other minds can never be as profound. That which has the greatest impact on our spiritual and mental development arises spontaneously within our own minds and bears the hallmarks of our unique existence and experience.

> *Minds differ still more than faces* – Voltaire

> *The world does not exist until there is a consciousness to perceive it. It follows then that there will be as many worlds as there are centers of consciousness, and each is separate, complete, and hermetically sealed from all others* – Edward Edinger

> *My external sensations are no less private to myself than are my thoughts or my feelings. In either case my experience falls within my own circle, a circle closed on the outside; and, with all its elements alike, every sphere is opaque to the others which surround it…In brief, regarded as an existence which appears in a soul, the whole world for each is peculiar and private to that soul* – F. H. Bradley

Certain scientists, such as the late Julian Jaynes, believed that the kind of consciousness possessed by modern humans is a recent historical phenomenon. Jaynes believed he discovered evidence showing that our sense of I-ness – our sense of interiority or subjectivity – is less than five thousand years old. Once-upon-a-time, before 3000 BC, it simply did not exist. Now that we are Self-aware, it is difficult if not impossible to hazard a guess as to what ancestral consciousness was like. The late eco-philosopher, Terrence McKenna, speaking of Jaynes, wrote:

> Jaynes *has suggested that human consciousness has changed its character even in historical times, the ego as we know it was not really in existence, except under extreme stress. And then it presented itself almost as an exterior intrusion into consciousness, like the voice of a god*

In *The Ancestral Mind,* Dr. Gregg Jacobs explains the matter further:

> *In the Origins of Consciousness and the Breakdown of the Bicameral Mind, Julian Jaynes argued that self-consciousness emerged even more recently – at the time of the Bronze Age, some five thousand years ago. According to Jaynes, there was no sense of "I" before this period. It was their first experience of the thinking mind's internal monologue, Jaynes speculates, that ancient peoples attributed to hearing the voice of god, or being addressed by spirits*

Professor Carl Goldberg briefly sketches out the bizarre but tantalizing theory:

> *According to Jaynes, the authors of the Jewish Bible, the Epic of Gilgamesh, and the Odyssey, along with their less literate contemporaries entirely lacked what we call "self-*

> *consciousness." Since their awareness was directed outward, toward the external world, these ancient writers were unable to examine their own motivations and intentions; in short, they were incapable of introspection… Jaynes explains that the people of that era were able to deal with the tasks and burdens of their lives by hearing voices telling them what to do, voices that they regarded as divine. He contends that an auditory hallucination, considered to be evidence of a serious emotional disturbance today, is in fact a throwback to the neurological commands of an ancient era of human development. The "bicameral" period, as Jaynes terms it, began before 10,000 BCE, when hallucinations served to orient and guide a humankind not yet intellectually evolved enough to exercise deliberate personal control* – (*The Evil We Do*)

In his masterly work, *The Anatomy of Human Destructiveness,* psychologist Erich Fromm, speaking of the fragility and youth of our present state of consciousness, writes:

> *Self-awareness, reason, and imagination have disrupted the "harmony" that characterizes animal existence. Their emergence has made man into an anomaly, the freak of the universe. He is part of nature, subject to her physical laws and unable to change them, yet he transcends nature. He is set apart while being a part; he is homeless, yet chained to the home he shares with all creatures. Cast into this world at an accidental place and time, he is forced out of it accidentally and against his will. Being aware of himself, he realizes his powerlessness and the limitations of his existence. He is never free from the dichotomy of his existence: he cannot rid himself of his mind, even if he would want to; he cannot rid himself of his body as long as he is alive – and his body makes him want to be alive*

In *Approaching the Unconscious* and *The Earth Has a Soul,* Swiss psychoanalyst Carl Gustav Jung puts the controversial matter in the clearest possible terms:

> *Consciousness is a very recent acquisition of nature, and it is still in an "experimental state." It is frail, menaced by specific dangers, and easily injured. As anthropologists have noted, one of the most common mental derangements that occur among primitive people is what they call "the loss of a soul"*

> *It is certain that the original psyche possesses no consciousness of itself. This only comes in the course of development, a development falls mostly within the historical epoch. Even today we know of primitive tribes whose level of consciousness is not so far removed from the darkness of the primordial psyche, and numerous vestiges of this state can still be found among civilized people…our modern consciousness is still on a relatively low level. Nevertheless, its development so far has made it emancipated enough to forget its dependence on the unconscious psyche*

Importantly, Jung emphasized the crucial difference between the consciousness of an individual and the consciousness of a mass:

> *There was a time when rational present-day consciousness as not yet separated from the historical psyche, the collective unconscious* – (*The Earth Has a Soul*)

Throughout his writings Jung delineated the differences between ego and Self, and correctly warns us against mistaking one for the other. In *Introduction to the Religious and Psychological Problems of Alchemy,* he reiterates the vital point:

> *The self is not only the centre, but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of the conscious mind*

Apparently our ability to think of ourselves as independent individuals – a feature of ego-consciousness – is of relatively recent origin. This is a highly significant notion that explains a great deal of what we see in today's world. It explains many vexatious problems faced by historical man. Given that we are in the early stages of Selfhood and Self-awareness, we evidently have a long road ahead of us, and a great deal to learn about inner space.

In the ancient sacred texts of the Aryans of northern India, we find several intriguing allusions to the Self:

> *In the beginning this world was only the self, in the shape of a person. Looking around he saw nothing else than the self. He first said "I am"* – (Brihadaranyaka Upanishad)

> *One should worship with the thought that he is one's self, for therein all become one. This self is the footprints of that All, for by it one knows the All…One should reverence the Self alone as dear. And he who reverences the Self alone as dear – what he holds dear, verily, will not perish* – ibid

> *He who, dwelling in all things, Yet is other than all things, Whom all things do not know, Whose body all things are, Who controls all things from within—He is your Soul, the Inner Controller, the Immortal* – ibid

> *So whoever worships another divinity than his Self, thinking: 'He is one and I another,' he knows not. He is like a sacrificial animal for the gods* – ibid

> *That Self, smaller than small, greater than great, is hidden in the heart of this creature here* – (Katha Upanishad)

> *There no sun shines, no moon, nor glimmering star, Nor yonder lightening, the fire of earth is quenched. From him, who alone shines, all else borrows its brightness, The whole world bursts forth into splendour at his shining* – ibid

Curiously, our capacity for introversion and Self-awareness means that we are aware of consciousness by way of consciousness. We are thinker and thought, subject and object of our own reflection. Christ spoke of himself as the Alpha and the Omega, the first and the last. Well, each man is, philosophically speaking, the beginning and end of his *own* search or quest for Truth. As the acorn carries within itself the great oak, so does consciousness contain within it the Absolute Truth. This means there is no enlightenment to be found *outside the Self;* which in turn means that any entity or group that presumes to state the counter position is both irrational and false. It means that wherever and whenever references are made – *by anyone* – to "we," "us" and "our," Truth is absent.

With this is mind, it follows that if the subject ceases to be a subject in the fullest sense, Truth diminishes and remains elusive. If there is no interiority, privacy or Self-awareness, how can we expect to discover Truth? In short, where there is no Self there is no Truth.

> *In popular usage, the word "selfishness" is a synonym of evil; the image it conjures is of a murderous brute who tramples over piles of corpses to achieve his own ends, who cares for no living being and pursues nothing but the gratification of the mindless whims of any immediate moment. Yet the exact meaning and dictionary definition of the word "selfishness" is: concern with one's own interests* – Ayn Rand (*The Virtue of Selfishness*)

The self-deceived man's estimation about reality is hardly to be taken seriously even if it is endorsed by one million others. Again, it all comes back to the Self. Reality is first and foremost subjective, but can either be irrationally or rationally subjective. How reality is regarded

depends on how one's Self is perceived. If a man hates himself, and secretly wishes he did not exist, his view of reality is morbid and unsane. If he uses the world to escape from himself, then the world is merely instrumental in his crime against himself. The self-sadist exists in the world not as a rational being or Imperial Self, but as a pseudo-self or counterfeit being. Such a man will be at home in religion, mysticism, atheism, materialism, scientism or anything based on irrational principles. He will be a man of causes, and be chronically collectivist. Whatever the mass believes, he will believe. Other people's welfare will be of extraordinary importance to him. Ostensibly, he will value other people, but only because he does not value himself. He will find it easy to die for a public cause or ideal, because, psychically, he is already dead.

> *So long as we remain in the womb of this externalized and public existence, we are spared the terror and the dignity of becoming a self* – William Barrett (*Irrational Man*)
>
> *Of all exercises there are none of so much importance, or so immediately our concern, as those which let us into the knowledge of our own nature* – Bishop William Warburton
>
> *I entreat you, my brothers, remain true to the earth, and do not believe those who speak to you of superterrestrial hopes! They are poisoners, whether they know it or not. They are despisers of life, atrophying and self-poisoned* – Friedrich Nietzsche

Most importantly, the collectivist automatically considers his own experiences to be implicitly relevant to those around him. When he voices his opinions and asserts his point of view, he does so confidently. He feels assured that he is changing the world and contributing to make life better for his brothers and sisters. He hastens to "share" his ideas on life, death, afterlife, God, philosophy, ethics, psychology, science, politics, economics, ecology, tomorrow's world, crime statistics, Hollywood's latest extravaganza, fashion, food, and so on. In the midst of his habitual and incessant daily outpouring – which philosopher Martin Heidegger referred to as "Chit Chat" – the collectivist fails to notice that by way of his compulsive "sharing," his thoughts and ideas cease to be his own. The act of sharing is far too ubiquitous and natural to be questioned; and so the hyper-extrovert collectivist empties out his consciousness without stint, becoming a hollow, vapid specimen without realizing it. Such a being inevitably makes the world in his image. What is more, he soon gets busy with his fellows conceiving and implementing the umpteen "solutions" to

the problems he himself has created by way his compulsive extroversion and Self-evasion.

> *Everything understood by the term co-operation is in some sense an evil* – William Godwin

Such a man does well to spend time asking what he knows about himself. Does he know what the Self is, and whether it is actual? Could it be an illusion or phantom? Is his sense of Selfhood based entirely on relationships with those around him, or is it something that can stand independently of external influence? Is it strengthened or weakened by the proximity of others? Is his Self oriented correctly or incorrectly? When a man thinks about himself, who or what does the thinking? Is it the Imperial Self or the pseudo-self? Are his thoughts positive or negative, creative or destructive, loving or violent? Who or what brought his body and mind into existence? Who or what brought nature into existence? We can be certain that human beings did not create the universe or the animal and human life within it. So where did it all come from? Amid the daily chit chat, the great questions go largely unasked and unanswered.

Some philosophers believe that mind (or reason) and nature are one. In my opinion they are quite correct. As humans we are each *creations of nature*. We cannot be certain whether we were created by God, but can be *certain* we were created by nature. Nature and human are made from the same stuff. Each facet and faculty of human consciousness has the Natural Order as its ultimate foundation. The conscious and unconscious (ego and id) Selves are rooted in experience of nature.

Indeed, human reason arose because of the mind's ability to observe the inherent order of nature. Therefore, without nature there can be no mind or reason. Therefore, we must sensibly regard the Imperial Self as an emanation of nature.

Physically there are visual and auditory reflections. An echo is the result of a sound rebounding from a surface of some kind. Similarly, in psychic terms, consciousness is a reflection or echo of nature. As the German philosopher Friedrich von Schelling perceptively wrote, "Nature is visible Spirit. Spirit is invisible Nature."

What we refer to as the "unconscious" Self is the reflection of nature's impenetrable mysteries, such as its antiquity and origin. The conscious mind and reason are reflections of nature's obvious, comprehensible features and qualities. Emotion is the reflection, so to speak, of the underlying unbreakable bond between Self and nature, akin to the connection between a vulnerable infant and its loving mother. The senses are the reflection of, and response to, the underlying and implicit sensuality and beauty of nature.

The Self is a composite or synthesis of nature's facets. This is not altered because the process of becoming human (a Self) is referred to as "evolution," or the result of "natural selection." Regrettably, although the Self is the emanation of nature, each reflection can be distorted. The distortion occurs the moment an individual mistakenly shares inwardly conceived content. One's sense of Selfhood is weakened and endangered by sharing and, eventually, if the situation is not rectified, one's all-important rapport with nature permanently weakens and erodes. The Self is damaged when it turns to other humans instead of nature for its "reflections." This travesty dates not only from our incarceration in cities, but from the earlier formation of language which enabled one man to communicate his mind to his fellows. In other words, the so-called "Fall" of man is due in large part to the misuse of language.

> *He who knows, does not speak. He who speaks, does not know* – Lao Tzu

> *The very best that thou dost know thou dar'st not to the striplings show* – Goethe (*Faust*)

Looking to a single other human for confirmation of Selfhood weakens Selfhood by a certain percentage. Looking to more than one person further weakens the constitution of the Self. This weakening is inevitable even though each individual's sense of Self is ultimately nature-born. Looking to a human being for our sense of Self is somewhat similar to looking at a photograph of a glass of water and mistaking it for an actual glass of water. It is similar to one reflection looking at another reflection. We falsely believe we receive a measure of Self-Realization by way of communication and social interaction. We believe that relating with other human beings enables us to be Self-conscious. This is certainly true to a degree. But the self we come to know by way of other people is only the self with a small "s." It is the ego or pseudo-self, not the Imperial Self.

> *If you are alone you belong to yourself…If you are accompanied by even one companion you belong only half to yourself, or even less, in proportion to the thoughtlessness of his conduct; and if you have more than one companion you will fall more deeply into the same plight* – Leonardo da Vinci

Throughout his work, Friedrich Nietzsche succinctly described the problem of selflessness:

> *Alas, I can see that you do not know what it means to be alone. Wherever there have been powerful societies, governments, religions, or public opinions – in short,*

> *wherever there was any kind of tyranny, it has hated the lonely philosopher; for philosophy opens up a refuge for man where no tyranny can reach: the cave of inwardness, the labyrinth of the breast; and that annoys all tyrants*

How the planet would change for the better if these words were taken seriously. What freedom awaits the man who realizes that it is perfectly correct to have an ideology or belief system; as long as it is kept to oneself, that is. Every mind is an individual mind, and every philosophy is an individual philosophy. What makes us want to shout it from the rooftops like demented mullahs?

The father of psychoanalysis, Sigmund Freud, was deeply concerned about man's loss of Selfhood and his chronic dependency on approval. As Erich Fromm explained:

> *The more love I turn toward the outside world the less love I have for myself, and vice versa. Freud is thus moved to describe the phenomenon of falling in love as an impoverishment of one's self-love because all love is turned to an object outside of oneself* – (*Love, Sexuality and Matriarchy*)

When we turn to other humans, we turn away from ourselves as well as from nature. The end result of the travesty is psychic ruin followed by social upheaval. As a society crumbles it seeks stability in irrational ways. The loss of personal identity inevitably leads to pathological collectivity and herd mentality. This much was emphasized by Gustav Le Bon in his masterly work *The Crowd,* and by Carl Gustav Jung in *The Relations between the Ego and the Unconscious*:

> *…the crowd is always intellectually inferior to the isolated individual*
>
> *It is a notorious fact that the morality of the society as a whole is in inverse ratio to its size; for the greater the aggregation of individuals, the more the individual factors are blotted out, and with them morality, which rests entirely on the moral sense of the individual and the freedom necessary for this. Hence every man is, in a certain sense, unconsciously a worse man when he is in society [or in a group than when acting alone; for he is carried by society and to that extent relieved of his individual responsibility. Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid and violent animal. The bigger the organization, the more unavoidable is its immorality and blind stupidity*

Not only are outer-directed humans susceptible to loss of Selfhood, and immersion in the non-Self or collective consciousness, they are also vulnerable to collective fantasy. They are likely to fall prey to social hallucinations that pass for social truths; the most common being God. As Hegel, Feuerbach, and other philosophers pointed out, our gods are little more than social-inventions invested with *human* virtues, i.e., intelligence, creativity, goodness, compassion, greatness, power, and so on. Traits of this sort – magnified and projected by the members of a society onto a tutelary deity – compel the ordinary man to feel comparatively inferior. And so, wherever there is a God there will inevitably be selfless outer-directed men utterly dependent on the hierarchical and authoritarian dystopias they fashion in their delusion.

> *Men never do evil so completely and cheerfully as when they do it from religious conviction* – Blaise Pascal
>
> *The first revolt is against the supreme tyranny of theology, of the phantom of God. As long as we have a master in heaven, we will be slaves on earth* – Mikhail Bakunin
>
> *For Fichte, God should be conceived primarily in moral terms: "The living and efficaciously acting moral order is itself God. We require no other God, nor can we grasp any other"* – Wikipedia Online Encyclopedia (Entry on Fichte)

Due to feelings of relative weakness and sinfulness, the selfless man inevitably becomes self-demeaning and self-condemnatory. He is frustrated, altruistic and servile, with little sense of his own significance or purpose. To muster some feeling of greatness he often acts aggressively toward others weaker than himself. He also writhes with guilt over his hostile tendencies toward other people who do not provide him with the approval he so desperately needs. (He is most hostile to men who do not require approval. But that is another matter.) Consequently, he uses a lot of energy repressing the impulses he considers taboo. He ties himself in knots and covers his internal miasma with a frozen smile and air of congeniality. His subconscious is, however, in turmoil due to his masochism. His mind burns with desire for all he denies himself, and his heart is poisoned with animosity toward those who disregard or question his contrived righteousness and piety.

> *The man of today, who resembles more or less the collective ideal, has made his heart into a den of murderers, as can easily be proved by the analysis of his unconscious, even though he himself is not in the least disturbed by it* – Carl Gustav Jung

Sadly, we possess erroneous ideas about the Self and the Truth because of who we have become, not because of who we actually are. We allow other people to do our thinking for us, and become who we are because of training rather than natural development. With this in mind, I contend that a collectivist's ideas about reality are flawed precisely because he is a collectivist with a pseudo-self and, therefore, a pseudo-reality.

> *A man fights for a self that is not a true self. It is only a shell, dependent on abstractions that do not serve life itself but rather its concealment* – Arno Gruen (*Betrayal of the Self*)
>
> *We want to escape responsibility because we are deeply afraid of having a self of our own. It is not an abstract responsibility that we find threatening but rather the responsibility to realize ourselves* – ibid
>
> *The majority of well-adapted individuals…have lost their own self at an early age and replaced it completely by a social self offered to them by society…They have no neurotic conflicts because they themselves, and, therefore, the discrepancy between their selves and the outside world have disappeared* – Erich Fromm (*Anatomy of Human Destructiveness*)
>
> *Nothing is easier than for men to practice self-renunciation; they do every day; it is not a difficult feat or a moral achievement; it is a disease. Not selfishness but the absence of self, not self-esteem but self-alienation, makes possible the barbaric cruelty that men practice against one another* – Nathaniel Branden (*The Disowned Self*)

I contend that if a man's intention is to discuss philosophy openly – to disseminate his formulized ideas forcefully and widely, and to have those ideas become a standard – he is not in possession of the Truth. The Truth is never in the hands of the socially-oriented man. Simply stated, Truth is *not* transferable from one man to another. If something is transferred or communicated – a set of ideas, a dogma, or an ideology – it is not True and will eventually fall after it has bred enough disaster. Most people will have no problem agreeing with me if I were to indict Fascism or Communism. Then my words would be acceptable and my meaning endorsed. In any case, I hold that what I say goes for every codified belief system or ideology held by more than one person. I hold that there is no collective Truth, only each man's unique truth, arrived at through an internal and absolutely private process of philosophical speculation. Anything else is pseudo-

truth that will serve only to mislead, confuse and divide the world.

It is a philosophical certainty that all ideas begin in the mind of an individual. If you are solving a problem, you are doing so with your own mind. The process goes on within your being, not outside it. The conclusions arrived at are assuredly *yours.* That much cannot be refuted. Next, we find your ideas becoming someone else's "property." And that is the problem. In fact, it's a very great problem; the nucleus of many satellite problems. The remedy is to keep your ideas close to their source. Keep them to yourself. They are the most precious private belongings. If you bestow or offer them to the world, it follows that they are no longer *yours*. You have sold them on the open market, and they are now public property. In short, you have become a collectivist. You have also endorsed collectivism. The point I am making was beautifully summarized by the Indian teacher J. Krishnamurti who openly declared that Truth is a *pathless land* that cannot be approached by any system, sect, creed or cult.

Before the word "philosopher" was designated, men of deep thought and insight were known as sapients or sages. The term "philosopher" was apparently first employed by Pythagoras who strongly believed in the privacy of conscious processes. He was certainly a man who believed that in order to be a philosopher, a man must think for *himself*. That means that he must stand alone and "own" his ideas. He can certainly direct others toward their own apprehension of Truth, but cannot and should not impart his own hard won Truth. Nor can he learn Truth from another. He is laboring under egregious delusion to imagine he can do so. Socrates himself belabored this point and said "I cannot teach anybody anything, I can only make them think."

> *Pythagoras was said to have been the first man to call himself a "philosopher;" in fact, the world is indebted to him for the word philosopher. Before that time the wise men had called themselves "sages," which was interpreted to mean "those who know." Pythagoras was more modest. He coined the word "philosopher," which he defined as "one who is attempting to find out"* – Manly Palmer Hall

The true sage thinks for himself. He finds the Truth within himself. He knows that a perpetual conversation – a holy communion – takes place every second not only between the various intelligent hemispheres within his own body, but also between nature and his being. He wishes to attune himself to this discourse, and understands that it is his alone to hear. He does not attempt to intrude upon the conversation that occurs for any other person, and does not allow his inner dialogue to be invaded by the consciousness of those around

him.

> *The ego is a reflection of the outside world; the sense of being is rooted in one's own experience of existence, and if it is a mirroring of, a reflection of, the outside world alone, it is then precisely not one's own sense of existence. My sense of being is not my capacity to see the outside world, to size it up, to assess reality; it is rather my capacity to see myself as a being in the world, to know myself as the being who can do these things* – Rollo May (*The Meaning of Anxiety*)

Should the sage fail to preserve his inner sanctum, his Truth is lost. It diminishes and becomes silent the moment he attempts to share or communicate it to anyone else. It is literally fragmented and weakened. You may wish to break bread with another and share your loaf. Nevertheless, the fact is that you will be left with half a loaf by which to sustain yourself. Sharing physical bread is one thing, sharing mental bread another. The former act may not prove a great loss, whereas the latter is certainly highly detrimental both to yourself and the world at large.

I am not the first person to advocate this idea. Nietzsche, Kierkegaard, Heidegger, Sartre, Merleau-Ponty, Feuerbach, and others, understood the point we merely reiterate. However, unlike Nietzsche, each of these men codified a particular philosophical system later packaged and disseminated to the world at large. This was achieved by way of books, debates, commentary, and so on. Certain sages may go for a long time before communicating their ideas. This was the case with the seventeenth century Christian philosopher Jacob Boehme, who, after experiencing his own revelations, kept silent for nearly two decades. He finally did write about his insights, and many are glad he did so. His works proved to be highly influential during and after his time.

However, in my opinion, there are many dangers that arise when personal insights into the meaning of life are communicated to the world at large. I know this is a rather Stoical position to adopt, but as long as the questioning process is reserved, and the answers one uncovers not made public, all is well. To spread ones ideas weakens those ideas and, in my opinion, constitutes a violation of the mental sovereignty of other people. A man's mind is his own and must not be contaminated by mental content of others. A true sage – a Taoist – is not a teacher, *per se*. He wishes to preserve the mental sanctity of those with whom he comes into contact. A traditional teacher infects the minds of others, and does so because on a fundamental level he

does not truly value himself or his ideas. He wishes to share because he holds nothing sacred. He wishes to pollute the consciousness of other men because he has no idea what consciousness is, and because he covets the applause of the world he has infected. He is not in love with philosophy, but with the *power* philosophical insight brings.

Philosophy can elevate a man, and also destroy him. Philosophy is powerful because knowledge is powerful. Knowledge can raise a man to great height or cast him into the depths of the abyss. As English poet Alexander Pope wrote in his *Essay on Criticism*:

> *A little learning is a dangerous thing, Drink deep, or taste not the Pierian Spring*

Another English poet likewise mused on the meaning of life and role of the teacher:

> *The poet is a nightingale, who sits in darkness and sings to cheer its own solitude with sweet sounds*

The author of these lines, Percy Bysshe Shelley, detested human institutions with a passion. He knew them for what they are. He wrote:

> *Government is an evil; it is only the thoughtlessness and vices of men that make it a necessary evil. When all men are good and wise, government will of itself decay*

What he means is that when all tyranny is gone from the minds of men, then and only then will the world will be good. Only then will men be able to build a civilization without corruption, violence and injustice.

How is such a state to be achieved? Well, I am convinced it will exist when men cease sharing their ideas or presuming that their own meaning is comprehensible to other people. This pestilential notion is the main cause of physical tyranny and psychic derangement in the world. The ideas that arise in one's mind, pertaining to the meaning of existence, must remain at their point of origin. The root of philosophy is the Self and the end of philosophy is the Self. Weaken or remove the Self and you simultaneously weaken the philosophy.

Hegel believed that religion – and the control it exercises over men's minds – comes into existence during periods of history when men operate mentally at a primitive dimension of self-consciousness, with either a non-existent understanding of their own divinity, or an indistinct or even erroneous understanding of it. When men realize they can each grasp the Absolute Idea, Hegel believed there will be no further need for exploitative religions or, for that matter,

governments. I believe he made the same point I make here.

A return to true higher Self-awareness not only strikes at the roots of collectivism, but immediately serves to deconstruct falsehood in whatever shape it takes. Danish philosopher, Soren Kierkegaard – often considered the father of Existentialism – believed that salvation was available only to the man who entered into a profound personal relationship with Jesus Christ. He did not mean it in the sense that the average Christian would endorse. He believed it is supremely unimportant whether there are other believers or Christians in the world. That has nothing to do with the man who has a *personal* relationship with Jesus. In short, Kierkegaard chaffed against the overt collectivism found in Christianity and religion in general. For him such collectivism had to end if there was to be hope for the future. Clearly, he understood that unless man turns inward there can be no salvation. To my mind he was, in this respect, quite correct.

When one man communicates an inner truth to another, he automatically becomes a collectivist. This is because he assumes the person before him understands the subject matter in the same way as he does himself. This assumption is false, because no one man can interpret or understand anything in the same way as another. In fact, no man should try to do so. The attempt erodes a man's humanity. It compromises an individual's Being.

Of course, you may be thinking that by writing this book I contradict myself. Am I not violating my own rule? Well yes and no. Yes, because I communicate *general* principles to you, and no because I am not sharing my innermost understandings about life. Those I keep to myself. This work constitutes a much needed "street sign" warning of danger ahead. I seek only to clear away wreckage that prevents individual drivers from taking the scenic route to their own Truth. I draw attention to the cul-de-sacs leading nowhere. I bend my own rule in order to offset continuing egregious fallout.

I am not, however, cajoling the reader to stop what they are doing. If a person wishes to explore the cul-de-sacs and drive down crater-filled roads, that is fine by me. I know that most people are lethally afraid of Truth, and will do anything, anything at all, to avoid facing it. They certainly do not want to examine themselves or look within. They prefer to wait for some expert to deliver the goods: "...Science is progressing leaps and bounds…Technology is going great guns…The answers are just around the corner and time will tell…There is no need for *me* to do anything special…I can just sit back and let the boss hogs explain what life is all about." So has it been for generations.

They (men) would sooner die than think. It is very curious

> *that the universality of an opinion should have so much weight with people, as their own experience might tell them that its acceptance is an entirely thoughtless and merely imitative process. But it tells them nothing of the kind, because they possess no self-knowledge whatever* – Arthur Schopenhauer

Yes collectivism works for the masses of mankind. It lets them off the hook. Take a look at the state of the world. Take a good hard look around and remember that there is a reason for everything you see, as well as for everything that you prefer not to see.

◊

> *I am defined by my "responsibility" to be myself, to find my truth, to my own self to be true. I have an appointed essence, and my historical existence, my existential historicality, is to find it, to resolve upon it, to actualize it* – John D. Caputo (*Demythologizing Heidegger*)

I question whether the public expression of personal philosophical insights and convictions are of value. Perhaps the habit is mistaken.

Of course, the critic immediately responds by asking what humanity's fate would be if philosophers throughout the ages had not expressed their innermost thoughts. What state would we be in if they had not codified and disseminated their insights? Apparently, humanity has been deeply enriched by the wisdom of philosophers. On one level this is true, but it is a matter of perspective. I say this because we had better understand that various philosophers have also been ardent apologists for monarchy, imperialism, tyranny, mass control, socialist statism, Communism, Communitarianism, and other depraved realities. The so-called New World Order, with its "Orwellian" facets is, as a political and social phenomenon, directly traceable to philosophical theories and outlooks held and promulgated by many illustrious thinkers, such as Plato, Nicolai Machiavelli, Thomas Hobbes, Jeremy Bentham, John Stuart Mill, Karl Marx, Ivan Pavlov, B. F. Skinner, J. B. Watson, Bertrand Russell, Pierre Teilhard de Chardin, Leo Strauss, Francis Fukuyama, Amitai Etzioni, and others.

Contrastingly, through the ages, great wisdom has been communicated obliquely by poets and musicians as well as by philosophers. The creations of the minstrel and dramatist are no less rich with meaning, and have also spurred men to contemplation and achievement. Great novelists, such as Shakespeare, Cervantes, Blake, Dickens, Hugo, Hardy, Hesse, Lawrence, Camus, and others, have delivered profound wisdom through their literary works. Their portrayal of protagonists negotiating everyday situations and

problematic relationships communicate great truths no less significant and empowering than those addressed by academic philosophers. Additionally, the wisdom found in the works of great authors and musicians is considerably more accessible than that found in the treatises of most philosophers. Consider the layers of meaning in the works of Shakespeare, James Joyce, Thomas Hardy and Herman Hesse. Consider the wisdom downloaded every time one gazes at a painting by Peter Breughel, Vincent Van Gogh or Rene Magritte, or that which bathes the soul when the music of Beethoven and Handel is heard. Music and art (aesthetics) communicates to the entire Self – to the whole brain, not merely the intellect. It might be argued that the individual is *more* involved in artistic processes of communication. To read and truly appreciate Hardy's *Jude the Obscure* or Shakespeare's *Hamlet*, is to project oneself into the situations described. One becomes the protagonist. It is not the fictional Jude who experiences anything, but the reader who does. The work of the artist is brought to life by way of our imagination.

In philosophy, the philosopher calls the shots and exercises control. He uses his knowledge as a weapon of sorts, and a powerful weapon it is. With it he seeks to conquer the territories of his predecessors; to enthrall and disarm seekers who come his way. With his knowledge he conquers and, in his own way establishes a dictatorship, albeit a dictatorship of ideas. The true artist on the other hand wields no weapon and seeks no conquest over minds. His art does not come to him for that purpose, nor is it expressed so. To be moved by Handel or Chopin, we let the music enter deeply into our being. We also go forth to receive it. It resonates with that which lies within us; some greater psychic elegy or symphony. However, what we feel within us while listening to Handel, may have nothing in common with the composer's feelings as he gave birth to the piece. The feelings Van Gogh had of the garden in the courtyard of the institution in which he was incarcerated are not the same as those which we experience when seeing his painting of the scene. In other words, ultimately it does not matter one jot if another person shares our experience.

Immanuel Kant emphasized the need for men to break consensus and think independently. In a letter written in 1784, entitled *An Answer to the Question: What is Enlightenment?* he expressly denounces herd-think and state control:

> *Enlightenment is man's emergence from his self-imposed immaturity. Immaturity is the inability to use one's understanding without guidance from another. This immaturity is self-imposed when its cause lies not in lack of understanding, but in lack of resolve and courage to use it*

> *without guidance from another. Sapere Aude! (Dare to Know!). "Have courage to use your own understanding!" – that is the motto of enlightenment*

Yes, the answers and solutions to the present state of decay are simple. Too simple, perhaps, to be acted on by vain worldly men obsessed with the rightness of their ideas about ideas. Such men fail to see how they have imprisoned their minds behind walls of precious ideas and belief that humanity will benefit from their efforts to disseminate knowledge. This is the captivating notion which has possessed almost every human on the planet, particularly intellectuals.

But the teachings of philosophers have illuminated the world! Is this what I hear you say? Well this is the commonly held belief. I certainly don't hear you ask whether the minds of men would really be in darkness if this was *not* the case. If understanding and wisdom remained within the heart of the sage, would it not have an enriching effect on the world? Must inner wisdom be communicated in words to have positive effect? Perhaps not; since speech and writing are not the only forms of communication. Would the world be a better place if philosophers remained silent? The dissenting voices, unresolved quandaries, and chaos of incompatible and often irrational ideas, can't be said to be overly interesting or inspiring. Indeed, many good people have turned away from dedicated speculation and inquiry because of the poverty of so many systems that have either failed or been found inherently flawed.

The world may have been more enriched by *silence*, because the silence of which I speak would have been pregnant with meaning, not of systems and ideologies *per se*, but with the profound richness that comes when each human being contains within his being the wisdom that needs to be there. No matter what flickering candles illuminate the darkness, they do not cast the same light generated by a soul infused with its own inwardly cultivated wisdom. It is this light that has been missing for millennia. I am not saying that no light has come to the world by way of public philosophical contributions; I am saying, however, that the light of the sun is of a different sort than the light of a matchstick. In short, the "philosophy" is the man *himself*, not his words.

> *Silence is not the absence of something, but the presence of everything* – John Grossman

Bring forth that which is within you, were the words of Jesus. The master's words, preserved in the Gospel of Thomas, are addressed to the individual *not* the mass. Bring forth that which is within you and you will be saved. Do not bring forth what lies within and you will be

lost. Don't wait for your salvation to come by way of another person. That is the egregious folly that has driven the world toward perdition's gates.

In another place in the aforementioned Gospel, Jesus says "Many stand outside at the door, but it is only the solitaries who will enter into the bridal chamber." In another place we find this profound counsel:

> *When you know yourselves, then you will be known, and you will know that you are the sons of the living Father. But if you do not know yourselves, then you are in poverty, and you are poverty*

How this advice has been misrepresented and skewed by the architects of disaster, the Church's mythmongering dogmatists. Theirs is not a message to the individual. They despise individuality and are unadulterated collectivists. Their own works betray the fact:

> *Nothing is more poisonous, harmful or devilish than a man in rebellion* – Martin Luther

> *For I do not call it humility if you suppose that we have anything left…We cannot think of ourselves as we ought to think without utterly despising everything that may be supposed an excellence in us. This humility is unfeigned submission of a mind overwhelmed with a weighty sense of its own misery and poverty; for such is the uniform description of it in the word of God* – John Calvin (*Institutes of the Christian Religion*)

> *For God wants to save us not by our own but by extraneous justice and wisdom, by a justice that does not come from ourselves and does not originate in ourselves but comes to us from somewhere else…that comes exclusively from the outside and is entirely alien to ourselves* – Martin Luther (*Vorlesung uber den Romerbrief*)

> *Nor can you find any other remedy than do deny yourself and discard all selfish considerations, and to devote your whole attention to the pursuit of those things which the Lord requires of you* – John Calvin (*Institutes of the Christian Religion*)

The fear-mongers do not hesitate to remind their cringing followers of the consequences of rebellion against the dogma. The message in a nutshell, evident from their own exhortations: Tyranny good! Freedom bad!

> *The man that will do presumptuously, and will not hearken*

> *unto the priest…even that man shall die* – (Deuteronomy 17:12)
>
> *Slaves, submit yourselves to your masters with all respect, not only to those who are good and considerate, but also to those who are harsh. For it is commendable if a man bears up under pain of unjust suffering because he is conscious of God…But if you suffer for doing good and you endure it, this is commendable before God* – (Peter 2:18-21)
>
> *…even if those in authority are evil or without faith, nevertheless the authority and its power is good and from God…therefore wherever there is power and where it flourishes, there it is and there it remains because God has ordained it* – Martin Luther (*Vorlesung uber den Romerbrief*)

In Corinthians, Paul transcribed the words of Christ:

> *You are the temple of God. For the temple of God is holy, which temple you are*

Why is this statement so difficult to comprehend? It should be clearly understandable. If the temple of God is within, why do we need any other persons external to ourselves to open its doors for us? Do not other people need to open the doors to their own inner temples? I can only imagine they do. So, is it not perfectly logical to assume that no man can or should attempt to assist another to open the temple of their own being? Surely, such an act, were it even possible, would constitute a violation. After all, how can we trust another person to assist on this level? And why would we wish to relinquish our own power to another in this regard? Is the adventure of finding and accessing the temple within our own hearts not sufficiently appealing to make us want to experience it alone? Apparently, consummate collectivists do not think so.

> *Do not go about worshipping deities and religious institutions as the source of the subtle truth. To do so is to place intermediaries between yourself and the divine, and to make of yourself a beggar who looks outside for a treasure that is hidden inside his own breast. If you want to worship the Tao, first discover it in your own heart. Then your worship will be meaningful* – Lao Tzu (*Huahujing*)

As mentioned previously, I do not seek to critique individual philosophies, only to inquire into the reason why theologians and philosophers are compelled to disseminate their thoughts and opinions to the world at large. What motive lies behind that impulse, and is it

good? As the lights of a metropolis blot out the natural light of the stars, so has the cacophony of ideas and thoughts rendered inaudible the natural symphonic discourse between the hemispheres of the Self.

Sadly, this is not a project the average collectivist will sign up for. A colonized and collectivized mind does not usually second guess its immersion in the "Consensus Trance." On the contrary, it is predisposed to defend its participation. Such a mind tends to be threatened by dissenters who refuse to do likewise, preferring to do as Nietzsche advised and find the cave of inwardness, the habitat of the true philosopher. The masses have perpetually ostracized or eradicated Outsiders who refuse to conform and share their inner light with the rest of the world. The shallowness of the world is revealed by an Outsider's very presence and, therefore, he must be condemned and removed.

> *There have always been sickly people among those who invent fables and long for God: they have a raging hate for the enlightened man and for that youngest of virtues which is called honesty* – Friedrich Nietzsche

Ever wonder why we do what we know we should not do? Ever wonder why we think one way and act another? After all, we frequently act in ways we know to be morally wrong, and often act hypocritically without reflection or concern. An examination of our hypocritical thoughts and actions could lead us to suspect that each man is in fact *two* men in one. We certainly know that there are schizophrenics in the world, and we have certainly heard of multiple personality disorder. However, upon hearing these terms we generally imagine padded cells and cold white walled asylums. It rarely occurs to us that the world is full of schizophrenics and disturbed people without any sense of Selfhood. It rarely occurs to us that we ourselves could be in such a state.

Our anxieties are not based on thoughts of this kind. They arise when we have difficulty fitting in to the world *as is*. When we fail to receive the cues and affectations we sorely desire; when we can't be super-achievers and attract the admiration of the world, we experience anxiety. When we can't conform to the standards of tyrants, or receive the approval of idiots, we suffer. Our satori lies is being able to *lose* our identity, not find it. We don't behave and act in accordance with our inner organically developed morality, but according to the inflexible codes of socialized pseudo-morality thrust upon us from the time of our birth. As philosopher Ayn Rand wrote in her masterpiece *The Virtue of Selfishness,* "It is not men's immorality that is responsible for the collapse now threatening to destroy the civilized world, but the

kind of moralities men have been asked to practice."

> *The deepest problems of modern life flow from the attempt of the individual to maintain the independence and individuality of his existence against the sovereign powers of society, against the weight of the historical heritage and the external culture and technique of life. The antagonism represents the most modern form of the conflict which primitive man must carry on with nature for his own bodily existence. The eighteenth century may have called for liberation from all the ties which grew up historically in politics, in religion, in morality and in economics in order to permit the original natural virtue of man, which is equal in everyone, to develop without inhibition; the nineteenth century may have sought to promote, in addition to man's freedom, his individuality (which is connected with the division of labor) and his achievements which make him unique and indispensable but which at the same time make him so much the more dependent on the complementary activity of others; Nietzsche may have seen the relentless struggle of the individual as the prerequisite for his full development, while socialism found the same thing in the suppression of all competition – but in each of these the same fundamental motive was at work, namely the resistance of the individual to being leveled, swallowed up in the social-technological mechanism* – Georg Simmel (*The Metropolis of Modern Life*)

Ayn Rand remarked that her philosophy sought to free man *from* man. I can't think of a more profound statement or endeavor. Paradoxically, her work is considered relatively insignificant by most academic philosophers working within prestigious universities and think tanks. Scandalously, her name is not listed in the vast majority of mainstream compendiums and encyclopedias of American philosophers. Students of her work know why this is. Her message strikes at the heart of the tomfoolery of shrewd modern academics deliberately preoccupied with one hundred and one pseudo-philosophical issues. Entire philosophical divisions now exist to study "artificial intelligence" and whether computers are capable of thought. They do this without realizing that they are to all intents and purposes as animistic as pygmies who believe that stones contain gods. Well it is not surprising that such nonsense has become a priority today. Having found themselves intellectually bankrupt in other respects, many so-called "philosophers" now think it more profitable to worry about the potential intelligence of machines. If you fail to find

meaning in human beings, start looking for it in robots made of silicon. Is it any wonder that civilization is regressing?

Champion of Selfhood, Ayn Rand, the controversial and despised philosopher whose works are read by millions throughout the world.

Regrettably, many prominent so-called “philosophers,” particularly in America, have abandoned existential questions. Being and existence mean little to them. They concentrate on improving ways of thinking. Their prime interest lies in the philosophy of science, language, logic and computing. For them it is in mathematics that one finds truth and certainty. The head honchos within reductionist schools – the Pragmatists, Logical Positivists, Behaviorists, Physicalists, Nominalists, and so on – conveniently forget the irrefutable conclusions of eighteenth century philosopher David Hume, who demonstrated conclusively that scientific “truth” is simply based on assumptions and hypothetical inferences about reality.

The eighteenth century Scottish philosopher David Hume refuted the idea that science is capable of leading man to certainty about man and the universe.

A scientist can tell us that water is really H2O, or that it is composed of molecules, atoms, electrons, and various sub-atomic particles. His discovery may prove invaluable to machine manufacturing or chemical industries, but has little to do with the meaning of existence. Another scientist can prove that when one man sees red another sees green. He can prove that no two people perceive reality in the same way. He can attempt to prove that consciousness is merely an epiphenomenon of neural activity or that thinking is a purely mechanical operation to eventually be performed by super computers. Again, existentially speaking, none of this has much to do with meaning. It merely serves to reduce human beings and their differences to the level of the machine. After all, no computer, regardless of its complexity, is ever going to conceive of the existence of the soul, or of God. That, at least, is a certainty. In other words, no computer is going to begin asking if its "life" has meaning. A computerized jet may head toward its destination with mind-boggling precision. However, it is not going to ever ask itself *why* it is going where it is. Neither is the man who has been reduced mentally and physically to the level of a machine.

In his book *Listen Little Man!* German psychoanalyst and scientist Wilhelm Reich wrote "We're barely understanding the awful deviation

and pathological degeneration of the human animal." He was but one critic of modernity who knew that man was not progressing but regressing. His concern was shared by a plethora of other savants in literature, poetry, music, art, philosophy, science and sociology. His words echo those of Goethe, Bakunin, Stirner, Freud, Foucault, Spengler, Schopenhauer, Nietzsche, Kierkegaard, Sartre, Camus, and other savants.

As I said before, the ideas of these men are worth studying and make a lot of sense. However, it is obvious to me that after centuries of great words and works, the world remains, morally, intellectually and spiritually in a precarious situation. There must be a reason; and that reason has to be simple rather than complex.

On the whole, philosophers are interested in what we can be *certain* about. Existentialists tend to believe we can be certain about existence and death. Rationalists tend to regard reason as the ticket. Empiricists say the world as it stands before us is what counts. Positivists say language and mathematics provide us with the only certain truth. Pragmatists tell us to be certain about whatever we wish to be certain about, while Pyrrhonists hold that nothing is certain. Other philosophers say that Self-consciousness is the basis of everything, since without a sense of Self nothing else is discernable. This at least seems clear and fair. The body of a comatose man lives but, since his mind is dead, can he be said to truly *exist?*

We either say that something *is* certain, or give up and say that nothing true or false can be said about anything. If we believe the latter, we might still agree that although uncertainty is presently our lot, the situation might conceivably be different down the line. Maybe tomorrow, after more scientific discovery and deeper contemplation, the human race may find answers to the puzzling questions about reality and existence it has frequently asked.

The point I raise, and which must be given thought, concerns the primacy of one's inner reality, given that it is seen as separate and distinct from outer reality. I address the difference between what you, as an individual, know and think about *your* existence, and what the world at large understands about existence. Is your life's meaning similar to that conceived by other people? Perhaps it is not. And perhaps individual knowledge and insight should not be transferred and made common. Perhaps it is the flower of one's own consciousness and that is that. As long as it remains on the branch, so to speak, to continue growing there, its beauty and significance is assured. Once it is plucked, or allowed to fall to the ground, it dies and loses preciousness.

I agree with philosophers such as Kant, Hegel, Kierkegaard and Rand, who insist that *Self-consciousness* is the prime datum and seed of all philosophy. Even consciousness means little without *Self-consciousness*. We cannot be certain that either ends at death, and cannot at this time state anything more than beliefs on that subject. We can (without interviewing each of them) be certain that most human beings *want* to be Self-conscious. This is not to say that all of us want to be acutely Self-aware all the time. In fact, it appears that a good many humans wish to lower the intensity of their Self-awareness. Conceivably, some people may not like being Self-conscious.

In other words, there are *degrees* of Self-consciousness. There can be self-hate and Self-love, and we can take it that these two states do not resemble one another. The meaning derived from the existence of a Self-loving man is certainly of a different order than that derived by a self-loathing man. And since it is true that no two men are the same, and that human beings differ in regards their psychic disposition and essential character, it follows that it is a worthless enterprise to habitually collectivize the very processes of questioning and investigation that constitute one's own spiritual development and awakening. We want our *meaning* to be absolutely crystal clear, not vague and indistinct because of overcasting. We do not want the shadows of other people's experience and consciousness mottling and distorting the translucent canvases of personal understanding. If we refuse to value Self-consciousness, and fail to increase awareness of its existential importance, we can continue living with the consequences of its absence. We can go on living with the endless ream of excuses for brutality inflicted on innocents; the double-standards, outright duplicity and false promises of misleaders at the helm of society, merciless acts of deceit and treachery from so-called friends and allies, and egregious daily atrocities committed not only toward animals but the planet on which we all depend for life. We can put up with the chronic sadism and masochism until doomsday, or begin teaching our children how to listen to, heed and forthrightly act on unadulterated natural intelligence, that can in most cases discern right from wrong, good from evil. We can bolster rather than weaken Self-esteem, and allow the young to freely voice their contempt for the patent falsity of the world order to which they are forced to selflessly conform. We can continue contriving new religious creeds and humanitarian projects in a vain attempt to fix the world and alleviate alienation and anxiety. We can build any number of utopias and sell the youth any number of chimeras of the perfect lifestyle. We can construct and furnish a bright, clean, safe scientific purgatory for a billion soulless, selfless pseudo-humans practically identical to one another in every conceivable way. We can continue living unconsciously by immersing

ourselves in the collective abyss, or preserve and strengthen our Imperial Selfhood, realizing that what distinguishes a god should and *must* distinguish each human being: *Ehyeh asher ehyeh* – "I am that I am."

◊

I hold that man must pursue philosophical inquiry and be zealous in his quest to discover answers to life's problems. He must, however, undertake the Magnum Opus in complete privacy. He must work alone and in silence. The work of philosophy is as personal as one's dreams. It belongs to the seeker and no one else. The seeker must not think in terms of ends and commitment to the world. He must not set before him any "humanitarian" duty or end. To do so makes him a ridiculous creature. It cuts at the root of his being and compromises his search because there is no such thing as humanity. It is merely a term coined by sociologists who study groups rather than individuals. Actually there are only independent men with independent minds. To think in terms of helping or enlightening mankind, is to think in terms that will achieve the opposite effect. This much should be obvious from simple observation. Philosophical inquiry must convene only when one swears an oath to their own being that their holy undertaking will be kept *private*. Wisdom makes souls, not careers.

> *If things go wrong in the world, this is because something is wrong with the individual, because something is wrong with me. Therefore, if I am sensible, I shall put myself right first. For this I need – because no outside authority no longer means anything to me – a knowledge of the innermost foundations of my being, in order that I may base myself firmly on the eternal facts of the human psyche* – Carl Gustav Jung (*The Earth Has A Soul*)

Why am I so adamant about this principle? Because I know that there are no sustainable answers for the man who refuses to heed this edict. I know that the intellectual efforts of his entire life will come to naught and that he may end his life in confusion and despair. So it has been throughout the ages. Men have not fully benefited from the work of other philosophers. They have benefited somewhat because the teachings of others resonated with their own sensibilities and conscience. Fine, that is good as far as it goes. It is, however, merely a shadow of the real work which must be undertaken inwardly and privately.

Silence is the soil that nurtures the seeds of intelligence and understanding. Selfhood is the Archimedean Point from which to view reality. Aloneness is the space from which to conduct the

philosophical experiment. It is from within that our answers arise, not from without. The brain and mind are merely processors of information. They do not create the knowledge we seek. That comes from the internal dialogue between the intelligent hemispheres of our bodies and minds, and from the conversation between Self and world.

The first stage for the attainment of Selfhood is abstraction from the mass. It is differentiation and individuation, and a deliberate sectioning off one's own intelligence from that of mankind. It is a commitment to find out what it is that makes one *different* rather than the same as everybody else. The point was perfectly explained by Ayn Rand:

> *A genuine selfishness – that is, a genuine concern with discovering what is to one's self-interest, and acceptance of the responsibility of achieving it, a refusal ever to betray it by acting on the blind whim, mood, impulse or feeling of the moment, and uncompromising loyalty to one's judgment, convictions and values – represents a profound moral achievement*

Of course, in order to fully comprehend this, we must first realize how far from true Selfhood we have fallen. Each man has to discover how his own mind has been collectivized and prostituted. He must discern the difference between his Imperial Self and pseudo-self. He must discover whether his thoughts are *truly* his own.

> *We forfeit three-fourths of ourselves in order to be like other people* – Arthur Schopenhauer

Expert on Zen Philosophy, Alan Watts, addressed the question of Selfhood in his excellent work entitled *The Book: On the Taboo of Knowing Who You Are:*

> *We seldom realize, for example, that our most private thoughts and emotions are not actually our own. For we think in terms of languages and images which we did not invent, but which were given to us by our society. We copy emotional reactions from our parents…Society is our extended mind and body*

It is vitally important to realize that there is always consciousness of *something*, never of nothing. Therefore, as far as man is concerned there is always and only *something*. Consciousness of Self enables consciousness of things. (This point was central to the philosophies of Parmenides, Descartes, Fichte, Hegel, Heidegger, and many others.) Consciousness of oneself necessitates consciousness of everything else. This is true even for the most primitive and deranged men. Self-

consciousness is therefore a starting point. As it deepens, we develop a deeper rapport with the world in which we live and think.

Be aware, however, that when I speak of turning inward I am not advocating asceticism or solipsism. I am speaking about attitudinal rather than physical withdrawal from the world of men. If one wishes to remove themselves from city life, or live as a recluse, that is their business. It has little to do with my inquiry. I refer to the privacy of the *inner world* that must be demarcated and sanctified so the holy work of philosophy can commence.

Why are people not truly Self-aware? Why do they preoccupy themselves with collectively held knowledge and suffer anxiety if they are slow to matriculate and succeed along the lines set down by society? The reason is that, for the most part, men do not love Truth or freedom. In fact, they fear them. Obviously, men go to extraordinary lengths to acquire knowledge, but not because they are in love with Truth. No, it is because in most cases they covet power. They wish to empower themselves and gain control over the world and the minds of other men. They do it to keep busy intellectually and impress people with their "smarts." They do it as a distraction and to escape the call of Being. All of this is a far cry from the love of Truth, which, incidentally, is what the word *philosophy* means – " *love* of wisdom."

> *The masses have never thirsted after truth. They turn aside from evidence that is not to their taste, preferring to deify error, if error seduce them. Whoever can supply them with illusions is easily their master; whoever attempts to destroy their illusions is always their victim* – Gustav Le Bon (*The Crowd*)

Immanuel Kant also saw that man escaped personal responsibility by immersion in the mass. He knew man's capacity for evasion was a travesty. He put his finger on the cause of tyranny and clearly delineated the manner in which men hand over personal power and responsibility to those in authority:

> *Laziness and cowardice are the reasons why so great a proportion of men, long after nature has released them from alien guidance… nonetheless gladly remain in lifelong immaturity, and why it is so easy for others to establish themselves as their guardians. It is so easy to be immature. If I have a book to serve as my understanding, a pastor to serve as my conscience, a physician to determine my diet for me, and so on, I need not exert myself at all. I need not think, if only I can pay: others will readily undertake the*

> *irksome work for me. The guardians who have so benevolently taken over the supervision of men have carefully seen to it that the far greatest part of them (including the entire fair sex) regard taking the step to maturity as very dangerous, not to mention difficult. Having first made their domestic livestock dumb, and having carefully made sure that these docile creatures will not take a single step without the go-cart to which they are harnessed, these guardians then show them the danger that threatens them, should they attempt to walk alone. Now this danger is not actually so great, for after falling a few times they would in the end certainly learn to walk; but an example of this kind makes men timid and usually frightens them out of all further attempts. Thus, it is difficult for any individual man to work himself out of the immaturity that has all but become his nature. He has even become fond of this state and for the time being is actually incapable of using his own understanding, for no one has ever allowed him to attempt it…Consequently, only a few have succeeded, by cultivating their own minds, in freeing themselves from immaturity and pursuing a secure course… Perhaps a revolution can overthrow autocratic despotism and profiteering or power-grabbing oppression, but it can never truly reform a manner of thinking; instead, new prejudices, just like the old ones they replace, will serve as a leash for the great unthinking mass* – (*An Answer to the Question: What is Enlightenment?*)

In Kant's view, unless we return to Selfhood, we cannot hope to experience true freedom. Although external systems of oppression may undergo modification, slavery of one sort or another will inevitably be the name of the game. Kant apparently knew that external reality patterns itself on human consciousness; the tyranny within becomes the tyranny without.

Philosophy was named after a goddess, Sophia, because it is beautiful. It is something worth pursuing. However, it has been largely forgotten that beauty lies *within* man as well as in the world extraneous to himself. More explicitly, there are two orders of beauty; that of the world (of nature and objects), and that of the Self (thoughts and ideas). Today, we focus almost entirely on external beauty, and rarely if ever do we consider the other kind. Nevertheless, if we truly wish to learn why Botticelli, Breughel and Rousseau painted as they did, or why Beethoven's music has its superlative qualities, we better examine the question of inner beauty.

I pray Thee, O God, that I may be beautiful within –
Socrates

If inner beauty weakens or lessens, the world will turn ugly. And it has turned ugly. The beauty within has faded and the goddess has been transformed into a crone. More philosophizing will not improve the situation. More philosophizing *internally* will help the situation. Philosophers such as Plato, Aristotle and Hegel emphasized that it is man's supreme function to reason and philosophize. And we can see their point. After all, man is the only creature on the planet capable of thinking about thought, wondering if existence has meaning, exercising free will, and volitionally choosing his future. He can direct his will and control his instincts and desires. Whether he controls them for selfish reasons or because he seeks to conform to external conditions depends on his core nature. He is free to choose evil or good, and what is best for other people around him. His thinking affects his behavior, which affects the world, which in turn affects him. The dividing line between consciousness and matter has never been located because it does not exist. Consciousness and matter are merely two words for the same thing. They stand for two ways of seeing reality. They represent the perspectives of two sovereign but connected hemispheres within a single Self.

That is right; each man contains within himself *two* personalities, so to speak, or two voices. In fact, certain thinkers have surmised that each man contains within himself many selves. This view appears to have been held by the ancient Egyptians and other antique races. It appears to have been held by certain Gnostic sects. In more recent times, the many aspects of a single personality were reduced to two conflicting facets, the good and the bad. This schemata was finally expressed in psychological terms, by those who refer to a conscious and unconscious Self.

> *Beahrs compares the human mind to a symphony orchestra since, like an orchestra, it constitutes a complex whole made up of many "part selves." Each of these part-selves has a large degree of autonomy and each is capable of personal experience. Yet each is also operating under the organizational control of some executive leader (or conductor, to continue the symphonic comparison). Very importantly, Beahrs argues that functional co-consciousness operates in "normalcy" as well as in a variety of psychopathological disorders. He makes special reference to multiple personality disorder, but qualifies his analysis by adding that every personality is multiple in that "any human individual is both a unity and a multiplicity at*

> *once." Furthermore, "normal" people are only to be distinguished from clinical cases of multiple personality by the degree of multiplicity* – John F. Schumaker (*Corruption of Reality*, on the work of John Beahrs)

Carl Gustav Jung, founder of Analytic Psychology, thought along similar lines. Like alchemists of old, Jung saw the consciousness of every human as being divided into *four* psychic hemispheres. According to Jung, until the four states are harmonized, man cannot transcend his lower ego and truly individuate. Jung also believed that most ecstatic experiences were not a matter of willful participation. Rather they were experiences that occurred when the conscious Self is taken over by numinous forces outside the dominion of the ego. These numinous forces arise from within the unconscious to consume the heart and mind. An experience of God, for example, arises when a numinous "Archetype" rises from the unconscious to enter and influence the ego.

As a Taoist, I do not concern myself with religious experiences not rooted in the Self. This is because communing with the Self *is* a religious experience. It is the beginning of one's spiritual experience, so to speak. I am not against religious experience, because I can well believe in a religion, as long as its church is the Self and its high priest Reason that does not delimit Imagination. For me, a religious experience is true when it arises exclusively not only from the Self, but *because* of the Self. In other words, when a man's will is centered firmly within his own Being – in a state of rational *Self-Love* rather than self-deception, self-avoidance and self-sadism, it is then that *true* love arises. Ultimately, the experience is important not because of its transcendent quality, but because of its numinous *personal* quality. In a sense, because we are alive and conscious, each of us *owns* every experience and thought, and what we own is ourselves.

> *The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, preformed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche* – Carl Gustav Jung (*The Undiscovered Self*)

> *All the corpses in the world are chemically identical, but living individuals are not* – ibid

This particular experience of love might be that for which all men seek, as they mistakenly crawl through the mud behind the skull-studded wagons of their gods and gurus, begging bowls in hand.

> *You yourself are even another little world and have within you the sun and the moon and also the stars* – Origen
>
> *Though I should gaze for ever on that green light that lingers in the west: I may not hope from outward forms to win, the passion and the life, whose fountains are within* – Samuel Taylor Coleridge (*Dejection: An Ode*)

To experience God, one must first become God. That is, one must bring to consciousness the understanding of their uniqueness and power. One must take back and own the qualities that have been displaced to the God of religion. As Erich Neumann explained:

> *…man begins by experiencing the transpersonal outside himself, i.e., projected upon the heavens or the world of gods, and ends by introjecting it and making it a personal psychic content* – (*The Origin and History of Consciousness*)

Self-Love – the only kind of love there is – is the ground of being. It has two parents – Self and World. It arises from the marriage of mind *and* matter. It unites and also transcends them. It is the prime datum; the non-dualistic monad and starting point of rational speculation and revelation. The effulgence that arises from Self-Love guides a man as he inquires into mysteries impenetrable to those in psychic darkness.

My point, that Self-Love is the basis of existence, is reinforced by the discoveries of Sigmund Freud whose therapeutic dialogues with patients led him to realize how all neurotic symptoms and syndromes had their origin in the *lack* of care and love. Cold, indifferent, aggressive, narcissistic parents, an authoritarian household, intense rivalry causing hostility, and open neglect, inevitably cause a child to plummet into never-ending self-doubt and guilt. Loveless environments force a child to blame himself for the hurts perpetrated upon his soul by others. In short, Freud discovered the vital importance of love in the development of human character. His therapeutic situations were attempts to engender Self-Love within afflicted patients. Healing was incurred whenever Freud was successful at softening dependency and hardening Self-reliance and Self-esteem. Conversely, the man who is unable or unwilling to develop Self-Love inevitably remains neurotic and emotionally wounded.

> *Love rejected turns back to the self as hatred* – Otto Kernberg
>
> *At the core of much of the neuroses which presented themselves in the consulting rooms, Freud identified love, its*

distortions, its loss, its necessity, and the obstacles to its experience, as a central factor, leading him to contemplate 'this recognition of love as one of the foundations of civilization.' The universal need for love is often not gratified, and Freud suggests that the psychoanalyst attempts to replicate what has been neglected and lacking… The desire for happiness epitomized in the recollected infantile pleasures of being loved, cared for, attended to and responded to, and the unhappiness experienced when these are attended to and responded to, and the unhappiness experienced when these desires are denied and unspoken, form the basis of the analytic encounter – Kathleen O'Dwyer (*Was Freud a Realist Romantic*)

For what is psychoanalysis if not an infinite quest for rebirths through the experience of love? – Julia Kristeva

Returning to the topic of philosophy, generally speaking Rationalists attempt to find Truth without necessarily involving the senses and world of matter; a preposterous endeavor, of course. Their materialist rivals tend to over-emphasize the world of matter, as if accurate (or scientific) apprehension of it leads to certainty; an equally futile endeavor. The materialist view is that understanding comes only from experience. But materialists fail to explain how a man's experience becomes knowledge. After all, data is not just installed chaotically in our minds. For sense data to be transformed into knowledge, complex processing occurs. Are the mind's processing skills *learned?* Given that the mind has such capacities or "categories of understanding" (such as judgment, memory, space and time), we are bound to inquire where they came from and how they developed. Are they the result of experience?

In order to experience, men must inhabit a physical body and material world. This means men are not purely mental beings. It also means that man is not the creator of the world in which he exists and experiences. Knowing he is not the creator of the world, man behaves as if the objects of the world are merely tools in his hands, to be manipulated and rearranged as he sees fit. Man does not see worldly objects as part of him, and does not see himself as an embodiment of the universe. He sees himself as thrown *into* the world from some unknown exterior place. Of course if a man is asked where he came from, his answers are vague and contradictory. Religiously-minded people say they came from God's realm, and are destined to go back there after their bodies perish. They tend to regard the world as a cage in which their souls are trapped. The planet is a purgatorial abode in which believers languish while learning to love God. Christian

teachers say that love for God only comes into the heart of a believer when God himself wants it to take birth. Man of his own volition is not capable of generating the love and desire for God necessary to bring about salvation. As far as the religious mind is concerned, God is all and man nothing.

> *...the development of man into a self acquires a significance whose full implications have hardly begun to be appreciated, because too much attention to externals blocks the way to immediate inner experience. Were not the autonomy of the individual the secret longing of many people it would scarcely be able to survive the collective suppression either morally or spiritually* – Carl Gustav Jung (*The Undiscovered Self*)

Socrates said it was vitally important for man to know himself. Self-knowledge eventually leads to knowledge of world and God. Man's tool for knowing himself is reason. Socrates can be considered a bona fide Rationalist. His views were shared by Plato, Plotinus, St. Aquinas, St. Bonaventure, Spinoza, Leibniz, Descartes, and many other famous savants. However, Existentialist philosophers of later ages pointed out the flaws in Rationalism. They realized that in order for man to know himself he must not only exercise his abstract reasoning power, but live in the world as a human being, facing its challenges and experiencing the pain and pleasure mortal life brings. He must act and engage, have relationships and make mistakes. The world in which he lives serves as a mirror helping him to discern and correct his imperfections. It allows him to judge between illusion and reality. In short, the world is the laboratory in which a man creates his own soul. It is an act that can be accomplished without the assistance of any other person. It is done without the assistance of a god.

Of course mind is in the world because of the body containing it. And, again, it is a certainty that mind did not create the body which contains it. Mind only *experiences* the body that contains it. Mind also experiences the world in which the body moves, a world minds did not create. It is probably because of this that humans began to ponder where the apparently immaterial mind originated. Somewhere, sometime, wise men began to question whether existence had meaning. This was a remarkable moment. We might question what caused philosophical questioning to begin. Perhaps it was hardship and suffering, but it could have also been pleasure, appreciation and awe at the beauty of the world. It was probably a combination of things.

Hegel had a great deal to say about why man began to consciously

question his existence in the world. It was, he said, because the mind is the result of a *historical* process leading to final freedom and complete understanding. Our capacity of reason came into existence because consciousness is by its very nature contradictory. As we said in our introduction, to think about something supposes an *opposing* object or point of view. Every idea apparently carries its negation within itself. This is not dualism because the contradicting idea or assertion initially exists *within* the original idea or assertion. The original but flawed state gives way to a more sophisticated, wholesome and perfect reality by way of negation and sublation. As Hegel said, one must die to live. History is change and so is consciousness. The mind is not static, and neither is our idea of ourselves. It changes constantly. This is the difference between subjective and objective truth. It is certain that planet earth is a sphere and that two plus two equal four, but not certain that the person we are today will be the person we are tomorrow.

The mind perceives itself and the world that appears separate to it. It inquires into the reason for its existence. This inquiry is undertaken philosophically and marks an important moment in the evolution of consciousness. The philosophical questioning process is the hallmark of a mind finally attending to the great work – the reason for its existence. The awakening of man begins when his mind is driven to question its own nature and existence. Of course, most people live out their lives without regard for the miracle of their existence. Some may ponder their overall purpose for a while, or because they wish to continue living and having sensational experiences they may begin thinking in religious terms. But this is simply taking the easy way out. These people will be quickly satisfied accepting what someone else has said.

As the questioning proceeds, the mind inquires whether or not it is the result of nature, an unseen power such as God, or experience through time, i.e., evolution. God could have done the trick and brought mind into existence. But he had to do so with his own mind, so we are inevitably led to ask questions about the origin of God's mind. Given that answers to this kind of query are few, we might reject the line of inquiry and believe instead that evolution is the answer. Mind simply arose over time due to the experiences of men through history, which presumes that early men did not have thinking minds like ours. It also presumes that something can come into being simply because of the passage of time and because of biological necessity. How that process takes place is difficult to envision. Just because early men suffered from hardship and sought ways to overcome physical obstacles does not necessitate the existence of a Self-contemplating consciousness.

Certainly, the psyche has evolved over time, but perhaps not only because it provides us with greater physical adroitness, improved chances of survival, or efficient procreative abilities. Reductionist notions of this sort, though plentiful, are not philosophically satisfactory. Scientific explanations do not sufficiently account for the information-rich universe and complexity of the human psyche.

> *If the basic urges to self-preservation and reproduction and the will to dominate were the only forces in the organism, it is hardly conceivable that the psyche could have arisen* – Esther Harding (*Psychic Energy*)

> *How it is that anything so remarkable as a state of consciousness comes about as a result of irritating nervous tissue, is just as unaccountable as the appearance of the Djinn, when Aladdin rubbed his lamp* – Thomas Huxley

Certainly, the mind's capacities help to improve the manner in which we live in the world and face difficulties. But the mind is equally concerned with *why* life exists. There is a big difference between knowing that something has happened and asking *why* it happened. The world contains, as I said, the body that contains mind. It also contains other bodies and minds. Did bodies and minds in the world, or world itself, come into being due to experience through time? It does not seem to be a wholly logical conclusion. Surely at *all* times, mind accompanied body, even if the mind in question was extremely primitive. Surely senses and body have not existed in the world without mind. The human with senses must have a mind. In order to experience, one must possess mind as well as body. No mind, no experience. No mind, no life to comprehend and know.

Mind is, of course, the faculty which experiences. But where did it come from? The materialist has no conclusive answer. They know what mind does, not what it is. They simply stick to the fact that the mental and sensual worlds are apparently not the same from an observational or scientific point of view. That certainly seems valid, because apparently the mind is aware of the world by way of the senses. But are we to assume that the senses are not the same as the mind? Are we to assume they are merely windows to the world operating passively? Perhaps the senses *are* mental. What if the stuff of the world – and even the world as perceived by mind and senses – is mental? This was the view of Hegel, Blake, Boehme, and a host of Hermetic sages.

Most Rationalists and Idealists believe the mind of man is the creation of God. Some believe the mind *is* God. In other words, God is involved in experiencing himself through man. Idealists of this school tell us

that man's ultimate purpose is to contemplate God the creator. It is to love God, understand his ways, and obey his laws. This may be true. However, we can also consider the existential and social problems that have arisen from man's belief in God. Clearly, it has not engendered love and understanding in the world. As Hegel pointed out, after we have irrationally projected our virtues onto God, we often experience ourselves as imperfect, weak, sinful and isolated. After acting like obedient and submissive children, we all too often think and behave in infantile ways. Perhaps the Rationalists who believed that the job of mind was to liberate the irrational emotions from the cage of matter, might have done better to liberate their own minds from irrational projection and identification with a phantasmagoria (or Mysterium) invented by minds incapacitated by isolation and fear.

Love of Self does not lead to dilemmas of this kind. It does not split one part from another part of us, or divide us from anything. It does not presuppose gods and fixed laws of conduct. When we desist elevating other people above us and reclaim the traits we mistakenly project onto other people or deity, we return home. We make *ourselves* the ground of Being, and cast off the "mind-forged manacles" that prevent us living life for ourselves. We find a greater sense of security and wellbeing than we find on our knees before lords and masters.

> *Man's notion of himself is his notion of God, just as his notion of God is his notion of himself – the two are identical. What is God to man, that is man's own spirit, man's own soul; what is man's spirit, soul, and heart – that is his God. God is the manifestation of man's inner nature, his expressed self; religion is the solemn unveiling of man's hidden treasures, the avowal of his innermost thoughts, the open confession of the secrets of his love* – Ludwig Feuerbach (*The Essence of Christianity*)
>
> *The Divine Being is nothing other than the being of man himself, or rather, the being of man abstracted from the limits of the individual man or the real, corporeal man, and objectified, i.e., contemplated and worshiped as another being, as a being distinguished from his own. All determinations of the Divine Being are, therefore, determinations of the being of man* – ibid
>
> *God only acts and is, in existing beings or men* – William Blake

The fact is that no one has yet been able to prove the existence of God. Conversely, no materialist or atheist has been able to disprove his existence. We note only that everyone – believers and nonbelievers

alike – possesses the *idea* of God. Indeed, every statement or conclusion pertaining to the nature of God is nothing more than a description about one's *idea* of God. Given that this is the case, we see that any idea about God is conceivable no matter how fantastic or illogical it may be. The divine being can be Shiva with four arms and blue skin, or Poseidon with trident and sea chariot. Divinity can be Thor with hammer, Durga with tiger, or Kali with necklace of skulls. Anything goes when proof is absent.

As we see from a review of history, man has given rise to myriad ideas about God. There are gods, goddesses and deities of every sort. There are innumerable methods of worship and innumerable rituals of a religious type. There are a vast number of recorded experiences of divinity, and endless possible discourses on the nature of God and his ways. In most cultures, God is anthropomorphic – that is, he is portrayed and described in *human* terms. Crucially, even if God exists, and if an individual's experience of God is absolutely genuine, it means little to anyone other than the experiencer, and does not suffice as an objective proof of God's existence. In fact, even if every person we know had absolutely legitimate experiences of God (as occasionally reported after "near death" experiences), we would still not possess conclusive proof of his existence. In other words, the only experience capable of proving that God exists, is a man's *own* experience. One can only be convinced by subjectively experienced criteria ultimately unconvincing to other human beings. We must now surely see the reason for a philosophy of Personalism and need for an enhancement of Selfhood.

> *Fundamentally, it is only our own basic thoughts that possess truth and life, for only these do we really understand through and through. The thoughts of another that we have read are crumbs from another's table, the cast-off clothes of an unfamiliar guest* – Arthur Schopenhauer (*Essays and Aphorisms*)

Strangely, most men who claim to have had experiences of God, almost invariably seek to emphatically convey their experience to others. However, even if everyone in the world believed their experience was genuine, nothing would change, because there is no way of establishing for certain that their experiences were not hallucinations. They are wiser to remain silent.

In light of this, we should be interested less in a man's supposed experience of God than observing what he feels motivated to do and say *after* allegedly having it. If he craves to aggrandize himself, open a church, start a cult, start a collection, proselytize and convince

everyone that his experience confirms God's existence, we may rightly question his motives. After all, if God exists, we can take it that *he* knows he has been *subjectively* experienced by those he visits. Ergo, he knows his existence can never to be confirmed to everyone unless he physically appears to each and all. He would be bound to warn those he visits against the urge to proselytize, and would surely let those he touches know that their efforts to convince others will be futile. He would certainly inform them that if and when he is ready for everyone to recognize his existence, it will be done. An intelligent God would not be ignorant of the fact that no individual is capable of convincing others of his existence. No intelligent God would permit charlatans to set themselves up on every corner to exploit the world by peddling false teachings and paths. The God who permits such a travesty is either immoral or non-existent.

These points were central to the theological ideas of Danish philosopher Soren Kierkegaard who abhorred the fact that men depended on social, collective and objective proofs of God. He abhorred established religions and churches, and emphasized that a man need only concern himself with his personal relationship with Jesus Christ. In his view, it is immaterial whether other men have divinely-inspired experiences. He also disregarded the complaints of atheists who query why God, if he exists and wants his presence known by all, perpetually keeps himself hidden. Kierkegaard has no problem with God's hiddenness. He rightly saw that it defines God, who waits for the individual to come to him *as an individual* rather than a social animal entangled in the second-hand beliefs and desires of the collective into which he is born and acculturated. To know God first entails expanding understanding of Self. Therefore, extravagantly revealing himself to all is not God's way. In Kierkegaard's view, religious experience is a purely private affair. Truly religious men must, therefore, drop their collectivist ideas about God's nature, motives and activities. We distance ourselves from God by our infantile thinking, whereas we move toward God and open ourselves to him by turning within and making aloneness our temple.

> *A man who as a physical being is always turned toward the outside, thinking that his happiness lies outside him, finally turns inward and discovers that the source is within him* – Soren Kierkegaard (*Philosophical Fragments*)
>
> *Wherever there is a crowd there is untruth* – Soren Kierkegaard (*Concluding Scientific Postscript*)

Danish philosopher Soren Kierkegaard is considered by some to be the father of Existentialism.

Atheists and materialists are not only loath to accept the existence of God, but also the existence of a soul. This is because, like God, the soul is intangible and invisible. Their point is well taken because it is a good one. Even so, the believer retorts that the soul is something to be *felt* rather than sensually registered. The man who disbelieves in the soul as conceived by world religion, is not likely to warm up to talk of archetypes, animas, hidden observers, ancestral minds, ids, egos, superegos, doppelgangers, and so on. As far as he is concerned, whatever cannot be seen and touched by eyes and hands simply does not exist. Of course, we could ask him to explain why the human imagination conceives of something such as soul. He may react and say that it is a deranged and deluded mind that conceives of preposterous concepts. He may speak of societal conditioning, neurotic anxiety and fear of death as motives for most spiritual beliefs. We cannot doubt that in many cases his analysis is correct. Nevertheless, the skeptic cannot deny that many intelligent people – including many philosophers – believe in the existence of the soul and have lived their entire lives without changing their belief. If we say to the skeptic that the soul in which he does not believe is identical with

his sense of Self, he will surely have less to chafe against. We can agree that religion holds up – in the form of Jesus, Mary, Krishna, Muhammad and Pope – an intricately contrived replica or facsimile of the Soul or Self for people to identify with. Clearly, these externally produced and socially-sanctified simulacra are not to be confused with the subjective Self.

The Self exists because it is what we *are*. Everything experienced and known is experienced and known by a Self, not a brain. Moreover, as Georg Groddeck, Ernst Hilgard, Wilhelm Reich, James Hillman, and others, have labored to point out, the Soul or Self is not as much a substance as a *way of seeing*. It is not a entity but an *attitude*. After all, it is we who subjectively determine for ourselves what is internal or external, intrinsic or extrinsic, native or foreign to our *own* consciousness. The Self constitutes our indubitable sense of uniqueness. We distinguish ourselves from other people because of a palpable sense of I-ness that forms the basis of everything we do and are. The biographical Self cannot be touched because it is that which touches. It knows but cannot be completely known.

> *By soul I mean, first of all, a perspective rather than a substance, a viewpoint toward things rather than the thing itself* – James Hillman (*Re-Visioning Psychology*)

Existence is not a matter of having beliefs and ideas about soul. It is a matter of *being* a Self. We do not *have* souls, we *are* souls. The denial of one's Soulhood, Spirithood or Selfhood begins with the ubiquitous dependency on the approval of others and the consequent descent into self-sadism, neurosis and psychic death:

> *The only death we recognize is biological death* – R. D. Laing

> *It happens fairly often that essence dies in a man while his personality and his body are still alive* – George Gurdjieff

Without the world of other people there could be no personal sense of Self. This point was belabored by Hegel, who understood that we can possess no *thought of Self* without the existence of other people or non-Selves. If we existed alone in nature, we would not require thought as we know it. We would not require a sense of Self. Thought and Self-awareness are constructs of society and social acculturation. Of course, we can never know what kind of consciousness we would have if we lived without human interaction. However, we would have existence, even if it is without the kind of consciousness to which we have become accustomed. We would still exist here and now in time, and still be capable of perceiving the world around us. In other words, even though we had no capacity for philosophical and scientific

thought, we would still exist and move in the world. We would still be human and unique among the species of the world. Once this is understood, we can easily lay to rest the problem of dualism, be it of the Kantian or Cartesian variety. We are able to comprehend what Descartes could not comprehend, and know that there is no essential difference between mind and matter.

When we understand that Self and world, mind and matter, are *one*, we finally resolve false conceptions of the material world as promulgated by most major religions. We no longer view the world of matter as an insidious cage of the soul, and something to be arduously transcended through obedience to God and his emissaries.

The Self is capable of reflection, judgment, discernment, experience, action and *knowing*, and is something I am completely certain about. I can be unsure of perceptions and every judgment and belief. I can be unsure whether I know another person truly, but can never doubt that I myself exist. As Parmenides and Descartes relied on their own thought as proof of existence, so too am I able to take my own sense of Selfhood, not only as proof of existence, but as proof of the world's existence. After all, the body that houses my Self is an object in the world. Therefore Self and world must exist.

Self can be suppressed and repressed but never abolished. It can be shunted aside, cast into shadow, arrested and unexpressed. Facsimiles of the soul can be invented and venerated by those who have lost Selfhood by projecting it outward in the form of an ideal, cause or god. As a lush physical landscape can be clear cut, so can the inscape of Self be rendered dry and sterile. But although the boughs and trunks of the Self may be severed, the seed of Selfhood cannot be permanently altered or destroyed. It is as everlasting as nature.

The Imperial Self is not fixed or static. It is a living presence that develops and changes as we age. To express Self is to awaken deeper layers of Self. The Self is, as Heraclitus and Freud pointed out, endlessly deep. Given this fact, we may ask whether we own a Self or whether it owns us. We can renounce our parents if we wish, and renounce every physical thing we own and know. We can disown our country, relatives, friends, profession, beliefs, ideals and goals. We cannot, however, disown ourselves, not even by becoming psychotic. We may not even be able to lose our Selfhood in death. On that point we cannot logically say more. Therefore, what if the "I" is an emanation of Self, and Self is identical with spirit or soul? Does it not mean that everything experienced is experienced *spiritually*? Does it not mean that religion has a lot to answer for by negating the Self in favor of a vision of transcendent and transpersonal experience? What

happens if everything we do is an act of spirit, and if everything we think about is thought by spirit; if all we create is created by spirit?

Why do we conceive of spirit as something foreign, transpersonal, external, greater and more perfect than Self? Is it because so much of our knowledge about ourselves comes to us by way of other people? If we consider ourselves emanations of Self, we see that we are merely one step away from not only identifying Self with spirit, but also with nature. Self must antedate the "I" through which it is expressed in the same way as nature precedes humanity. An infant born this minute is not the creator of the world into which it has entered. The parents of the infant are not creators of the world. No human being is responsible for the existence of nature and the universe. Therefore, it is not beyond reason to say the same of the Self or spirit. This does not mean that the Self or spirit is to be regarded as transpersonal. It exists because of us, because of "I-ness," and is most definitely *personal*, given that this term has a substantial meaning. As long as we properly contain the Self, the Self is personal. Once we cease being an adequate receptacle, Self can be said to be personal no longer. Once we collectivize our consciousness, and narrow our sense of Self, so it is excessively expressed or relatively unexpressive, we are less imbued with Self and spirit.

The selfless man lives as a pseudo-self. As such, he derives no meaning from the world or from his life. Living is merely an activity. It is due to biology and explained by science, not philosophy. The selfless man regards the world merely as a place he occupies up until the moment of his death. However, death is, like life, not *part of him*, not the ground of his being. It is something that happens *to* him. He does not realize that he carries his death with him every second of the day, and that death has been occurring to him constantly throughout his existence. He does not realize that he has been taught to push death into the future and out of the present. He certainly does not welcome his death as a precious moment in his own existence. He is not concerned with death, only with his anxiety about it. He does not realize that his anxiety has been inherited from people living inauthentically around him. In other words, neither his thoughts about death, nor his anxiety regarding it, are of his making. They belong to *everyone*.

This level of morbid inauthenticity was addressed by thinkers Max Stirner, Soren Kierkegaard, Martin Heidegger, Friedrich Nietzsche, Merleau-Ponty, Jean Paul Sartre, Albert Camus and Herman Hesse. It was also the concern of philosophers from other schools. It was Existentialists, however, who spoke of "being unto death" as the means of living authentically. They called for man to stop thinking of

death as an event that comes at the end of life, and see it as an ever-present reality. They cajoled man to be ever conscious of the finitude of his life, so that every minute was prized and deeply experienced, including the moments not agreeable and satisfying to the ego. Experiences that cause sadness or pain are still *ours*. They are personal and must be experienced if the opening of our being is to occur.

> *My depression is the most faithful mistress I have known – no wonder, then, that I return the love* – Soren Kierkegaard

When Selfhood is not present, or able to open and widen itself, we suffer anxiety. We become neurotic, depressed and full of despair and futility. We become *inauthentic* and in that state we reach out for anything that serves to anesthetize feeling. We give rise to oppressive antihuman institutions of government and religion, education and technology. We infect others with our narrowness of spirit, and are threatened by men not so blunted and narrow. Our lives and world become sterile and mechanical. Everything that defines us comes from outside, from the world of hollow men. Everything we own is produced for us by selfless, spiritless men and their untiringly efficient machines.

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> *The most strongly enforced of all known taboos, is the taboo against knowing who or what you really are behind the mask of your apparently separate, independent, and isolated ego* – Alan Watts (*The Book: On the Taboo of Knowing Who You Are*)

To live authentically and express Selfhood is to live *mythically*. As Egyptologist and archaeologist Henri Frankfort pointed out, every person, whether they realize it or not, lives their own myth, and by so doing derives *meaning* from his existence. This meaning is achieved in a similar manner as meaning is abstracted from a dream, bearing in mind that mythical existence is essentially akin to dreaming because, as Carl Jung and James Hillman pointed out, dreams happen to us without being consciously willed. In the same manner, although we are the center of the activity – the myth and dream are not subject to conscious control. The myth is, like a dream, the product or expression of the *whole* psyche.

The dream speaks to us from within, as voices do from without. We have senses to receive external communication, and other senses for receiving and decoding internal communiques. As we become increasingly Selfless – that is, more extrovert and shallow – we find ourselves unable to extrapolate the meaning of our dreams or inner

discourse. We are also incapable of discerning the mythic dimension of our existence. Only by turning within and listening with great attention to the inner voices will we be enriched by messages from the Self.

The fifth century Grecian philosopher Parmenides pointed out that thinking must be *about* something. Thinking certainly occurs, but is always directed toward some object. This fact was central to the system of *Phenomenology* conceived and created by philosopher Edmund Husserl. According to this common fact, whatever is focused on and thought about, comes to life *mentally*. We can say that it is given *mental life*. This means that the object of thought – say the moon – is given a secondary form of life by way of thought. It has its own *physical* existence and, by being mentally grasped, it is given *mental* existence. In this way, by an act of Self, the moon becomes part of the Self or soul. The barrier between inner and outers world diminishes and mind becomes all.

Don't expect to find the Self referenced in the works of most illustrious contemporary psychologists, psychiatrists and neuroscientists. The Self is not high on their list of priorities, and the word rarely, if ever, appears in their esteemed publications. Heavyweights in these fields are concerned with brains, neurons, emotional intelligence, DNA, and social competence, not Selves. Even when they speak about what makes us happy, they are not speaking of happiness in a philosophical sense. It is not the *eudaemonia* of Aristotle; the joy of the *supremely happy man*. No, it is the social "high" of people who are inwardly elated to be able to lose themselves in the world of other people. It is the artificial fixed smile of most hyper-cooperative humans, delighted to never have to think of themselves as *Selves*. It is the watereddown, paper-thin, threadbare satisfaction of self-murdered people in perpetual orbit around one another. In *Brain Rules for Baby,* top molecular biologist Dr. John Medina, speaking of the experiments and findings of eminent Harvard psychiatrist George Eman Vaillant, summarizes the "facts" as he and most of his academic fellows see it:

> *The main source of happiness was discovered by the oldest ongoing experiment in the history of modern American science…The psychologist presiding over this research project is named George Vaillant…The question they are investigating: Is there a formula for "the good life?" What, in other words, makes people happy?…And what did they come up with after all these years?…I'll let Vaillant, in an interview with the Atlantic, speak for the group: "The only thing that really matters in life are your relationships to other people"*

That's right! As this recent publication states, happiness does not come from knowing or belonging to oneself, but from mingling, interacting, relating and socializing. It comes from altruism and self-sacrifice. Generally speaking, this is as far as the intelligentsia has come, and as far as most humans wish to go.

With our talk of Selfhood and Self-awareness, you may again imagine that I exalt solipsism and asceticism. However, I am not advocating them, or saying that man must cease to interact with society and suppress his social conscience. What I say is that until a man owns himself and comes to complete independence of spirit, his ardors toward society and the world will be misdirected. They will simply be unfulfilled aspirations and vague humanistic notions.

Themes of overcoming oneself, of transcending and actualizing Imperial Selfhood, are common to certain myths, legends, and schools of philosophy and psychology. However, if each man is a divided being with higher and lower natures, he can hardly solve his existential problems by heeding the council of self-divided men. Yet it is precisely what has been going on age after age. The situation is not remedied because the travesty is given some scintillating PR. Looking to the counsel of intelligent deep-thinking men rather than to shallow fools may help us prune branches, but will not help us get to the root of the problem.

As we've seen earlier, Ayn Rand sought to free man *from* men. This means she sought to re-individualize men and free them from compulsive psychic entanglement in the lives of others. She understood that the socially-entangled, socially-dependent man is not a Self. More often than not, he is a passive, even willing, receptacle for the beliefs, opinions, suggestions, illusions and delusions of the many. His thoughts and behavior are regulated by the society in which he lives. In order to get along with parents and family; in order to fit in with his society and be "successful," he must live in a state of perpetual self-deception and self-forgetfulness. He must interact with others as a pseudo-self and live his life in chronic need of approval. When this approval is not forthcoming, he becomes profoundly self-sadistic and frustrated. He quickly conforms in order to regain the favor he needs so badly, and subsequently suppresses the Spirit of Rebellion within him. His friends are those who reinforce his false, superficial image of himself, and his enemies those who contravene it. He adores hierarchical structures because he craves seniority within them. He adores having masters above and slaves below. If he experiences pain and sorrow, or becomes jaded and defensive, it is not because he is unable to express Selfhood, but because he is not heartedly accepted by his equally inauthentic fellows. Indeed, he will

serve any dictator and venerate any oppressive god rather than walk the Siddhartha Road.

> *The others have become installed in our hearts, and we call them ourselves. Each person, not being himself to either himself or the other, just as the other is not himself to himself or to us, in being another for another neither recognizes himself in the other, not the other in himself. Hence, being at least a double absence, haunted by the ghost of his own murdered self, no wonder modern man is addicted to other persons, and the more addicted, the less satisfied, the more lonely* – R. D. Laing (*The Politics of Experience*)

> *Harvard psychiatrist Robert Coles went so far as to speculate in 1967 that there would never be "an end to mental illness" due to advances in medical research. because "mental illness" (he himself put the words in quotation marks), was "a social problem involving the family, the nursery, the neighborhood, the nation and its economic or political condition." To treat the sickness of the individual, psychiatrists had first to concede the sickness in society* – Michael E. Staub (*Madness is Civilization*)

In *The Sickness Unto Death,* Kierkegaard, speaking of modern man's penchant for selflessness, wrote:

> *…he may nevertheless…be perfectly well able to live on, to be a man, as it seems, to occupy himself with temporal things, get married, beget children, win honor and esteem - and perhaps no one notices that in a deeper sense he lacks a self. About such a thing as that not much fuss is made in the world; for a self is a thing the world is least apt to inquire about, and the thing of all things the most dangerous for a man to let people notice that he has it. The greatest danger, that of losing one's own self, may pass off as quietly as if it were nothing*

With these profound words in mind, we can see it is quite impossible for a so-called "rational" man to discover the truth about reality and existence as long as he remains selfless and self-deceived. When self-deception ends, man will know Truth, not before. And one cannot end self-deception until they are able to look deeply into their own Being to review their ideas of reality. The reality of nature is on the surface, visible to all. The reality of each human being is veiled and far from conscious apprehension. The tumult of the world and lower ego prevent its voice being heard. Because of training and acculturation

we prefer to listen to the cacophony of opinions in the external world instead of our inner song. We embody and arrange ideas whichever way is pragmatically satisfactory, in any way that will win social approval. We end up thinking that our particular precarious arrangement of externally acquired information is the truth. But no matter how we construe it, and no matter how much we lie to ourselves, we cannot replace inner knowledge with collective knowledge without inviting disaster.

> *The most common form of despair is not being who you are*
> – Soren Kierkegaard

Mass consciousness can acquire a lot of information, but it will never fathom what makes an individual tick. Psychoanalyst James Hillman, and others of his school, suggest we should not try to find out. Clinical psychologist Albert Ellis agreed and advised us to leave ourselves alone and not analyze our characters as relentlessly as we are wont to do. Be that as it may, the fact remains that during his life, a sane man is bound to know more about his own nature than about that of others. Mass consciousness, which is obviously a cluster, is dependent on the minds that make it up. However, the human mind can certainly exist without the collective cacophony. In my estimation, the existence and intelligence of a human rises to a higher level without it. The individual mind thinks, not the "mind" of any group.

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Two facts are clear. There are human beings, and a world in which they live and think. World and man are connected and inseparable. Unfortunately, they do not relate in a functional manner and men often act as if they despise the order that has bestowed existence upon them. This is due to man's neurosis, self-deception and self-sadism. Some eco-philosophers, activists and social critics – such as Paul Shepard, Theodore Roszak, Richard Heinberg, John Zerzan, Kirkpatrick Sale, Chellis Glendinning, and others – speculate that before the rise of agriculture and technology early man enjoyed a deep and healthy rapport with the earth and universe. He acted with caring reverence toward the "Mysterious Female" or holy tabernacle on which he depended for everything. In my work on Atlantis, I suggest that the human mind suffered severe trauma from prehistoric global cataclysm. This trauma subsequently gave rise to the ego and its systems. Man is, I believe, still healing psychically from the colossal upheavals of the past, the devastating effects of which are indelibly etched into the deep recesses of consciousness, and which bring about man's pathological tendencies and existential troubles. One of the main consequences of the trauma to man's psyche is a subconscious antipathy toward nature. This hostility serves to estrange man from

the voice of the universe, because though man lives in the world, he does so as a stranger and outsider. We will explore this subject in the following chapters.

If and when his psychic disorder heals, man will regain paradise and rise from his "Newtownian Sleep" to re-embrace the universe of which he is an emanation. His true Work will begin, the Work of Soul-Making. It is, after all, in the theatre of the world that man, the actor, must compose and sing his great song of life. It is in the theatre of the world he attends to the Magnum Opus – namely, the creation of his own soul.

> *Call the world if you please "The vale of Soul-making." Then you will find out the use of the world* – John Keats
>
> *People often say that this or that person has not found himself. But the Self is not something one finds, it is something one creates* – Thomas Szasz
>
> *Although the self is my origin, it is also the goal of my quest* – Carl Gustav Jung (*Letters,* Vol. 1)

Self-realization is necessary *before* God-realization wrote the ancient Vedic scribes. *Know Thyself* are the words inscribed at the site of the Delphic Oracle in Greece. The unexamined life is not worth living, said Socrates. Let no one who can be his own belong to another, said the great sage Paracelsus. The Gnostic Jesus asked men to examine themselves and bring their true Selves from the depths of their being. The New Testament contains passages with the same message. However, something has gone wrong somewhere, because if true knowledge and enlightenment comes from knowing oneself, why have religions and codified systems arisen? Why do most, if not all religions speak of emptying oneself out and losing oneself ("kenosis") in order to find God? Why does one man in priestly garb deem himself worthy of instructing others?

The answer is simple, and has already been stated. Men, for the most part, do not love truth, and will do anything to avoid walking the Siddhartha Road toward aloneness and Selfhood. He seeks knowledge because of the social status it brings him and way it makes him feel. Possessing knowledge does not necessarily make a man good and more Self-aware. It does not necessarily change a man's core nature. It may only serve to embellish his pseudo-self. It may bring him worldly status and admiration of the crowd. It may give him the impression that he is special and semi-divine. It may turn one man into a saint and another into a human devil. As Plato said, "Knowledge becomes evil if the aim be not virtuous." Machiavelli's prince was a smart cookie with oodles of knowledge about psychology and human

behavior. He was also a veritable tyrant whose purpose and identity depended on the obedience and servitude of those under his rulership.

To live is to think, and to think is to create, not merely physical objects but one's very soul. More correctly, true thinking means to attune the pseudo-self with the Imperial Self. One individuates, differentiates, and opens themselves to Being, distinguishing themselves from others not because of a superiority complex or neurotic reaction toward people, but because one understands that caring for oneself *is* caring for others. If we are all truly of the same spirit, then there is, psychologically speaking, no need for me to "help" you. I am wiser to direct you toward helping *yourself*.

> *…a distorted development of autonomy is the root cause of the pathological and, ultimately, evil element in human beings* – Arno Gruen (*Betrayal of the Self*)

I am not a passive observer in the world. I effect changes on the world with every act I perform. When my mind directs me to act in the world – to move, breathe, sigh, cough, gaze, eat, drink, sleep, shout, wash, write or speak – it follows that change occurs around me. If I touch my skin or piece of velvet, I know that I experience a physical impression and mental sensation. I also perceive within my mind the various thoughts conjured by the sensation. Object and subject have united within my body *and* mind, *not in mind alone*. Normally, my focus is on how the object affects me and my world. However, I also reflect on how my actions affect the world. If I drink a single glass of water, the water I drink is changed. If I gaze at a person in the street, that person is changed. Something happens that did not happen seconds ago. The change is registered by the minds involved regardless of the duration involved. I move in the world because I am embedded in it. I am entangled with everything that exists, regardless of whether I am aware of it or not. If my behavior changes, my effect on the world also changes. If I change for the better – which must be willed by my Self – I am certain to change the world for the better. If I change for the worse, I change the world for the worse. This is why good is different from evil. In any case, my effect on other people is entirely dependent on the changes that occur within my Self. Therefore, my primary motive must not be other people's good, but my own. Moreover, unless I am guided by great inner intelligence – by my inner oracle – my efforts to save the world are bound to fail. They will only create confusion and chaos. A study of the confusion wrought by philosophers through the centuries is enough to confirm my point.

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> *The most excellent and important among all forms of knowledge is therefore self-knowledge; for if one knows himself he can also know God* – Clement of Alexandria

The wisest words ever written are those at Delphi – *Gnothi Seuthon*, or "Know Thyself." This statement is the basis of all metaphysics, ethics, politics and theology. Nothing further is required; no holy books, commandments, round table discussions, organizations, institutes, hierarchies of control, or relationships and marriages based on power dynamics and domination sanctified by churches, synagogues and mosques. Our betrothal must be with Self, not other human beings. Our religion must be Selfhood and individuation. Our shrine must be our own minds, and our savior our own spirit or daemon.

> *Jesus said: If you have gained this within you, what you have will save you. If you do not have this in you, what you do not have in you will kill you* – Gospel of Thomas

Fashion a social persona or pseudo-self and spend a lifetime defending it against the harangues hurled by reality. Spend a lifetime bolstering it, improving it, mending it, and showing it off in order to be consoled that your efforts have been worthwhile. Do this on a collective scale and see the world turn into a battlefield. The living hell experienced by self-deceived, institutionalized, collectivized humans has its roots in *selflessness*, pure and simple. Reawaken to the call of Selfhood and the shadows that lie over purpose and meaning finally fade revealing the truth sought in vain age after age.

> *The more love I turn toward the outside world the less love I have for myself, and vice versa. Freud is thus moved to describe the phenomenon of falling in love as an impoverishment of one's self-love because all love is turned to an object outside of oneself* – Erich Fromm Love (*Sexuality and Matriarchy*)

> *Anyone who is forced from his own course, either through not understanding himself, or through external imposition, comes into conflict with the order of the Universe, and suffers accordingly* – Aleister Crowley (*Magick in Theory and Practice*)

I am not calling for the death of the ego. That is the sign of a false teacher. The problem is how ego operates. Missing higher direction – from the executive branch or Imperial Self – the ego is forced to turn outward to the world. It is compelled to take its guidance from the misguided in society.

Remember that there is no manual or A to Z guide book instructing us

how to attune with the elusive Self. Advice and instruction from another person is of *no validity whatsoever*. In fact, it is a hindrance serving only to divorce you further from Selfhood. The advice on how to heal the great breach and regain paradise comes from an entirely different source.

> *The single supreme ritual is the attainment of the Knowledge and Conversation of the Holy Guardian Angel. It is the raising of the complete mass in a vertical straight line. Any deviation from this line tends to become black magic. Any other operation is black magic* – Aleister Crowley (*Magick in Theory and Practice*)

> *Only you, as a single individual, can calculate and follow your way up the Great Mountain of Hermetic Attainment...All essential guidance is within you, in the inmost centre of your heart where your own Holy Guardian Angel, or Inner Self, resides. To depend upon any other thing than your own Holy Guardian Angel to accomplish the Great Work is to insult your Angel who is with you to instruct and guide you. All essential wisdom by which to achieve the Great Work is to be ascertained only within you; nowhere else will you find the Truth* – David Cherubim (Order of the Thelemic Golden Dawn)

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> *Jesus says: "Blessed are the solitary and the elect, for you will find the Kingdom! Because you have issued from it, you will return to it again"* – Gospel of Thomas

In conclusion, I emphasize that philosophy is not a system of belief, but a living act which need not involve another living soul. Although not every person is a philosopher, everyone has a philosophy. This is the case whether they know it or not. People *live* their philosophy, and cannot live without physically expressing their philosophy. The beliefs one holds are not as important as the inherent psychological orientation which is the ground of one's philosophy. A man may publicly proclaim himself a Christian, and then participate in cruel inquisitions. Another may say he is a Communist and then shoot men down in the streets, send them to gulags, and torture them in order to teach them the error of their ways. We think it is a "belief system" that causes men to act deplorably. We think we can devise codes of morality and exalted ethical paradigms to make men better human beings. This has been tried again and again over the millennia, yet men remain brutal, conniving and unjust. The Rationalist remains as violent as the Empiricist, the Buddhist as prejudiced as the Jain. The

Protestant is as opinionated, judgmental and self-righteous as the average Catholic, the Moslem as fanatical and primitive as the average Jew.

Attempts to publicly discuss or explain the nature of reality – of Being, Mind, Creation, Humanity, God, and so on – inevitably causes dissention, false allegiance and fanaticism. From time immemorial we find one metaphysical school opposed to another. Whether we review the origins of Buddhism, Hinduism, Sikhism, Sufism, Christianity, Islam, or Judaism, we find dissention over minutiae. If we review early western schools of philosophy, we find no consensus between thinkers or schools. Consider the diverging opinions among the pre-Socratic monists – Anaximander, Anaximenes, Heraclitus, Empedocles, and others – as to whether the universe's fundamental substance was aether, air, fire, moving atoms, or non-moving parts. Consider the schism between Plato and Aristotle on the corporeality or noncorporeality of the Forms; the schisms between Spiritualists and Materialists, Rationalists and Empiricists, Realists and Nominalists, Monists, Dualists and Pluralists, Idealists and Positivists, Presentists and Eternalists, and so on, and understand the reason for the endless rivalry.

Can we see that none of these schools are in possession of the Truth? Or are we so blinded by tradition that and empty within that we fall for their sales-pitches time and again? The fact is that not one of these schools are aware of the Truth. Why is that?

Are we to take it that God has not imparted the Truth, or that the Truth does not wish to be discovered? Do we conclude there is no Truth to find or that it has been given but misunderstood? Perhaps the correct questions have not being asked. Perhaps, as some scholars believed, Truth is relative to a certain context and/or historical period. Or perhaps Truth is what everyone agrees it is. Is Truth whatever works in the moment to make life less complicated? Perhaps, as philosopher Alfred North Whitehead remarked, "There are no whole truths; all truths are half-truths. It is trying to treat them as whole truths that play the devil."

> *What then is truth? A movable host of metaphors, metonymies, and; anthropomorphisms: in short, a sum of human relations which have been poetically and rhetorically intensified, transferred, and embellished, and which, after long usage, seem to a people to be fixed, canonical, and binding. Truths are illusions which we have forgotten are illusions – they are metaphors that have become worn out and have been drained of sensuous force,*

coins which have lost their embossing and are now considered as metal and no longer as coins – Friedrich Nietzsche (*On truth and Lies in a Nonmoral Sense*)

The solution to the vexatious problems is *Personalism*. The dissention that has plagued mankind ends once it is understand that *life is what it is for you! The world is what it is for you! Existence is what it is for you!* So let that be enough. No further expression is required. You state your philosophy by way of your actions. What you *say* about yourself and your beliefs is philosophically meaningless. By speaking it, you reduce the stuff of mind to the stuff of brain and language. You have materialized the immaterial, and crossed the limen into a no-man's-land of dark, empty, sterile ruins and ghosts. Nothing in that scape is real, and nothing true or false can be said of anything found there, be they men or gods.

If we are contented to live in the opinions of others, we have no truth of our own. The artificial consciousness, which has thus been created by the illusive reflection of the thought of others on the mirror of the individual mind, has no roots in the spiritual soul, and mere opinions have no immortal existence. Those minds which have been fed on illusions will have no substance after the illusions have passed away. The only knowledge which can remain with the soul is that which it loves and knows and is itself – Franz Hartmann

Collectivized knowledge is the shadow of Self-knowledge. The mass mind is no-mind. It does not generate ideas as an individual does. The individual mind generates ideas and concepts and does so spontaneously. All of us know what a tree is, but only my mind can know what a particular tree *means,* because meaning is personal. The individual mind is creative and forms independent relationships with everything that exists. Mind reflects nature because mind is nature. Mind did not create mind, nature created mind. All nature is enfolded into the mind of each individual. But as long as the individual mind is engaged in dialogue with external minds, it is unable to explore itself and awaken from within its own recesses the gnosis required for absolute understanding of Self and world. Our daily thoughts, feelings, moods and emotions are merely faint echoes of deeper, wholly individualistic, imaginings, intimations and communions between our Imperial Self and Spirit of the World.

Your vision will become clear only when you look into your heart. Who looks outside, dreams. Who looks inside, awakens – Carl Gustav Jung

Only the Selfish man can philosophize correctly and eventually come upon the Truth. Other men live wasteful lives, hurrying to their graves in a state of unadulterated ignorance and confusion. The Selfish man is certainly not the common narcissist who secretly detests himself. He is not the vain man who proclaims himself something he is not. He is not the competitive man who gets his kicks from humiliating others. He is not the compliant man who seeks to aggrandize himself by attempting to spiritually or philosophically direct and guide others. On the contrary, the Selfish man is an Artist who kindles his own light, knowing he cannot ignite it for anyone else. He is vigilant when it comes to his psychic sovereignty, and equally vigilant when it comes to the sovereignty of others. He refuses to become psychically dependent upon others and refuses to permit others to become dependent upon him.

The Selfish man encourages everyone he knows to stand alone and lean on no one. He is Selfish because he knows there is nothing holy about collective consciousness. Gaining the entire world and losing his soul is not considered a bargain. In the pseudo-reality of other men, he stands as an Outsider and rebel against every form of mental and physical regimentation. He puts men before causes and truth before tradition. He puts no man above himself because he seeks no guru, guide or savior. He puts no man below him because his sense of greatness is not achieved by way of oppression. He is not a dependent man with masters above and slaves below his station. On the contrary, his greatness lies in his unique relationship with Being. He truly *exists*, and his communion with Being gives his life an immediacy not shared or known by his fellows in the world. So deep is his *Self-Love* that he alone experiences what it means to know and love the world.

> *Do you deny me entrance to heaven, I who have at last learned the mystery of myself?* – (Egyptian Book of the Dead)

CHAPTER THREE

Greater Than God

◊

Imagine that you are a metaphysically-minded thinker attempting to convince me of your belief in supernatural reality. The subjects you are interested in discussing probably include:

- The existence of a supreme creator, namely God
- The existence of the soul
- The possibility of life after death
- The existence of realms beyond the physical universe

Regardless of what you say about these interesting subjects, you are hard-pressed when it comes to offering conclusive proof of their veracity. You are able to convey your belief and impress me with your particular *description* of God and his ways. However, it might not be enough to convince me to see reality as you do.

Pursuing the matter further you emphasize that we find proof of God's existence when we examine man's penchant for morality. You point to the capacity in humans for kindness, altruism and self-sacrifice, and say that such virtues would not exist if there were no *higher* Godly intelligence making it possible. The Father of mankind is benign and good, ergo we find goodness in his creations.

You also point to man's propensity for religious thought and belief, and stress that our desire to find a meaning for existence betrays a higher purpose and significance than simply ensuring physical survival. Man searches for his maker because a maker exists. To your mind it is very straightforward. However, when asked for solid, factual evidence for your assertions, you find yourself at a loss. After all, I might ask you to explain why your creator, great as you imagine him to be, has not bothered to make his presence openly known to his creations. Why has he concealed himself and made his existence so difficult to prove, once and for all?

In your effort to convince me, and strengthen your case, you point to the philosophies of many thinkers down through time. You expound ideas from men such as Plato, Plotinus, Saint Aquinas, Saint Augustine, Rene Descartes, Bishop George Berkeley, Immanuel Kant,

Georg Wilhelm Friedrich Hegel, and other theologically-minded savants. Like Kant you concede that you are unable to offer one hundred percent solid proof because the "noumenal" world beyond our phenomenal world is simply inexplicable. We don't know if it contains time or space, or whether it is a world of solid objects or intangible spirits. In other words, the higher world probably does exist even though we are incapable of saying anything true or false about it. In this case, we are right to have faith and believe, and not reject metaphysical ideas simply because hard proof in unavailable to us in this world. This at least seems a plausible position to take.

Additionally, you point to weaknesses in the theories of your rivals, the materialist-atheist philosophers and scientists who believe we should dispense with metaphysical thought and keep our attention on the world as it is. You remind me that four of the greatest mathematicians in history – Georg Cantor, Ludwig Boltzmann, Alan Turing and Kurt Godel – were driven to distraction or suicide after they each failed to conclusively validate the materialist worldview or logically account for reality. You point to some of the latest discoveries in the sciences of linguistics and neurobiology that strongly contradict materialist theories, and refer me to the findings of various Quantum and Holographic scientists – such as Werner Heisenberg, Erwin Schrodinger, Neils Bohr, David Bohm, and Fritjof Capra, etc – which show that our world of so-called "physical matter" is apparently nothing of the kind. You point me in the direction of Professor Andrew Newberg, and his colleagues, whose discoveries shed new light on mystical experiences. You set about deconstructing the shaky pillars of the temple of materialism by explaining how the Establishment has attempted to reinforce the status quo by perpetually suppressing scientists and thinkers whose work contradicts that of the champions of physicalism. You familiarize me with the work of Arthur Koestler, Bruce Lipton and Hannes Alfven and explain how their discoveries contradict the loudly lauded, highly publicized theories of popular scientific "giants" such as Darwin and Einstein.

You strengthen your case by showing me that the materialist position is painfullly disingenuous and narrow. After all, given that they are at a loss to rationally explain the complexity of a life-supporting cosmos – the mathematical probability of which is astronomically high – they flagrantly disregard their own cardinal precepts and turn to virtual realities and computer models as they seek for counter-arguments. If, as they have assiduously maintained for centuries, the physical world is the basis of all knowledge and certainty, why resort to abstract computer models and hypothetical mathematical constructs in order to contradict those who speak of a spiritual creator?

Additionally, you ask me whether my own knowledge has increased over the course of my life. Given that it has, you emphasize how radical it is that human knowledge *increases over time*. This neglected but most suggestive fact in turn shows us that knowledge, and the capacity for gaining it, are unlimited. In other words, regardless of how long a man lives, there is always something more to know. The man who lives forever continues learning forever. And because there is no cap on learning and knowing – no limit to the expansion of the circle of understanding – why do materialists insist on having us believe we live in a dead, mechanistic world without higher purpose and meaning? How do they account for our information-packed universe? Obviously, if information exists all around us, and our unlimited brains are capable of grasping it, albeit in portions, we have a very tantalizing relationship with our universe which must be richly infused with as much life and intelligence as the bodies and brains within it. This impressive rapport is certainly not sufficiently explained by most scientists who are *themselves*, by reason of their own intelligence, beneficiaries of that rapport. Why are they disinclined to accept that my body and brain are extensions of a universe which must be intelligent and alive, given that I as a human – its supreme creation – am intelligent and alive? Clearly, my existence – like that of the average materialist – must have a greater purpose than mere physical survival, our limited lifespans notwithstanding.

As the conversation deepens, you draw my attention to an important phenomenon – namely the beauty of nature, which in your estimation points to the work of a loving Artifex who has expressed himself in his creation. Like Alfred Lord Tennyson and William Wordsworth, you believe that our appreciation of nature's beauty can lead to higher levels of sensitivity, questioning and understanding. You say that although evil certainly exists, it is removed from the heart once a man opens himself to the love of God; an awakening that often occurs even to the rudest of men after they respond to the innate *beauty* of nature, animals, children and music.

> *Still, I am conscious now that behind all this beauty, satisfying though it may be, there is some spirit hidden of which the painted forms and shapes are but modes of manifestation, and it is with this spirit that I desire to become in harmony. I have grown tired of the articulate utterances of men and things. The Mystical in Art, the Mystical in Life, the Mystical in Nature this is what I am looking for. It is absolutely necessary for me to find it somewhere* – Oscar Wilde (*de Profundis*)

So even though hard proofs are not particularly abundant, you have no problem believing in supernatural reality. And you may be correct. Many of the world's greatest philosophers, mathematicians, thinkers, artists and poets believed as you do and many wrote at length about their spiritual convictions.

After our conversation, I am inclined to accept some of the points you make. I agree that I did not create human life or the universe around me, and that no other human did. And I agree that mainstream scientific accounts for the origin of the universe, such as the so-called Big Bang Theory, are for the most part patently ludicrous. I do see the good in man and acknowledge that some men are inclined to seek a meaning for their existence. I also agree that great minds and inventions have deliberately been suppressed. And even though science and technology improves my physical life, I agree that they tend to cushion me from the legitimate existential suffering which compels men to deeply question the meaning of their lives.

> *...at the bottom of the abyss comes the voice of salvation. The black moment is the moment when the real message of transformation is going to come. At the darkest moment comes the light* – Joseph Campbell

> *Metals are purified by fire and the spirit is purified by suffering. Only when the molten mass has cooled can we judge of the progress of the purification; only when a victory over the emotions is gained, and peace follows after the struggle, can the spirit rest to contemplate and realize the beauty of eternal truth. In vain will men attempt to listen to the voice of truth during the clash of contending desires and opinions, only in the silence that follows the storm can the voice of truth be heard* – Franz Hartmann

I do see that the materialist position is shaky and not at all convincing. After all, highly placed scientists and philosophers of a materialist mindset have a vested interest in maintaining the status quo which benefits them, and keeps the masses of men and women in relative ignorance. They don't like it when they are forced to explain why "intelligent" machines and computers don't rebelliously contradict their programs (deciding to turn themselves off and on), and why experts are still unable to lift the Baalbek stone or build a facsimile of the Great Pyramid of Giza. They hate the fact that they have not been able to prove the nonexistence of God or show once and for all that metaphysical thought is worthless. Had they conclusively proven the nonexistence of God and the soul, I would gladly move on and do as they say, making this world my sole concern. However, they have not

done so. Until they do, I consider it right to keep an open mind about metaphysical questions. As Pascal advised, logically we are wiser to accept the possibility of a God and an afterlife than not do so.

> *The reasons why social scientists have not considered the question of the optimal social conditions for man's growth a matter of primary concern can be easily discerned if one recognizes the sad fact that, with a few outstanding exceptions, social scientists are essentially apologists for and not critics of the existing social system* – Erich Fromm (*The Anatomy of Human Destructiveness*)

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Even if I personally choose to continue doubting the existence of a higher reality, I wonder what shape history would have taken had the world been bereft of metaphysically-minded men? Can I imagine a world without a Heraclitus, Plato, Socrates, Plotinus, Thales, Shakespeare, Michelangelo, Cervantes, Botticelli, Breughal, Rembrandt, Van Gogh, Handel or Hegel? Can I imagine a world without great writers, poets, inventors, architects, scientists and musicians who either believed in God or spent their lives contemplating metaphysical matters? Each man clearly possessed a deep love of humanity, and worked to enhance the understanding and spiritual ardor of their descendants. Have I been enriched by their efforts? Do I merely dismiss them because they had different beliefs? Do I reject their ideas and follow behind those who wish me to think of them as misguided fools?

Perhaps I will not go that far. If I offer critiques of your worldview I simply ask again why your God has kept his existence secret. I question why evil exists in the world and why apparently good people suffer. I explain my antipathy for the manner in which fundamentalists indoctrinate their children, removing from them their propensity to doubt and question what they are forced to blindly accept on faith. I question why members of one religious enclave imagine themselves superior to rival groups with different beliefs, practices and gods. Why does on group hate and damage another in the name of God? I ask you to explain why God's so-called perfect laws have changed from the time of their inception. For example, animal sacrifice, slavery, polygamy, and the suppression of women were once considered acceptable forms of devotion and behavior. Am I to take it that God's ways and laws are not perfect and inviolable after all? I would certainly entertain alternative theories to account for man's apparent goodness. After all, there are innumerable instances on record showing that apparently good acts eventually lead to evil ends. There are also many instances proving that a man's good deeds

are committed to serve egoistic ends. What is more, are atheists not as capable as believers of performing good deeds? As I see it, kindness and goodness appear to be *human* rather than divine in origin.

Furthermore, I want to know why God made the world beautiful and then instructed his prophets to deride and ignore that beauty:

> *If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed…this also was an iniquity to be punished by the judge; for I should have denied the God who is above* – (Job 31:26-28)

I want to know why believers put the emphasis on emotion, faith and belief, when God apparently deems intellectual understanding vital for salvation:

> *Spiritual ignorance is the mother of all evil. Ignorance will eventuate in death, because those who come from ignorance neither were, nor are, nor shall be* – Gospel of Philip

I want to know why God first commands us to love our neighbors and later, through his son Jesus, tells us to despise everyone we know:

> *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple* – (Luke 14:26)

> *Do not suppose that I have come to bring peace on earth: it is not peace I bring but a sword. For I have come to set a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law* – (Matthew 10:35-36)

More crucially, I want to know whether God is separate from his creation or contained within it. Is he capable of being both on the inside and outside of creation? How can we know for sure? I want to know where God originated and what he was doing before the creation. Given that in our world everything is *preceded* by something else, do we assume it to be the same supernaturally? If it is the same, then what preceded God?

Will God bring his creation to an end or let it go on forever? Will he vanquish evil, bring justice to the victims and mercy to the afflicted? Indeed, what will change in our lives and world should God finally choose to reveal himself? What will happen to us mentally and emotionally if we all experienced God? What explanation will he provide when we audaciously ask him what life is all about? What happens to our consciousness and creativity once strife and anxiety

end and peace and love reign? What happens to the Self if and when God absorbs us into his being? Finally, since every idea and description of God is generated by the *human* mind, is the Truth about existence greater even than God…greater, deeper and richer?

CHAPTER FOUR

What A Catastrophe!

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> *There have been a thousand holocausts, which have occurred in a thousand ways and will recur, both by fire and by water and by many other means* (Priests of Egypt to Solon)

Ancient sages believed that humanity had been cut off from the source and meaning of life. There is not a single ancient race or aboriginal culture that did not speak of a prehistoric age of gold, wise magi, dragon-slaying heroes, and high civilizations that eventually fell into oblivion due to moral declination and misuse of technological power. The elders and shaman make no bones about it. In their estimation man has fallen from a great height and lost his way morally and spiritually. The world's many myths and legends even go so far as to tell us why man became disconnected and unsane. They preserve information that speaks of terrible celestial and terrestrial cataclysms that devastated the earth and shook the consciousness of human beings to its foundations.

Regrettably, obscure myths and legends do not interest most mainstream academics. Their strange accounts have not preoccupied the vast majority of prestigious western philosophers, regardless of whether they were Rationalists or Empiricists. Evidently, most mainstream scholars have more on their minds than a prehistoric age of chaos and confusion. They are not inclined to spend time considering how human consciousness was affected and altered after an age when men witnessed not only fire and ice raining from blackened skies, but the universal annihilation of millions of earth creatures.

We cannot blame the intelligentsia for disregarding prehistoric upheavals and their effect on consciousness. After all, until very recently, the vast majority of people adamantly believed the entire creation to be a mere four thousand or so years old. Most "civilized" academic philosophers were ardent Christians or Deists. The antiquity of the planet was not a major intellectual concern for them, and neither was the lifestyle of miserable savages and semi-savages who, in the opinion of most moderns, eked out an existence before the gleaming angel of the Lord appeared unto Mary.

However, in our estimation, academic philosophers might have

benefited enormously by paying attention to the sagas of antiquity; given that they were preoccupied with the mysteries of human consciousness, and given that it was Plato's own father Solon, who, after hearing the dread testimony of Egyptian priests, brought to Athens and the west the legend of lost Atlantis, the continent supposedly destroyed in a frightful cataclysm.

> *...there occurred portentous earthquakes and floods, and one grievous day and night befell them, when the whole body of your warriors was swallowed up by the earth, and the island of Atlantis in like manner was swallowed up by the sea and vanished; wherefore also the ocean at that spot has now become impassable and unsearchable, being blocked up by the shoal mud which the island created as it settled down* – Plato (*Timaeus*)

It was not to be. Despite Plato's intriguing accounts of his father's conversations with Egyptian adepts, western clerics and patrons of knowledge paid only fleeting attention to the matter of prehistoric wreck and ruin. It had a similar significance for them as any fantastic bedtime story has for a dozing infant. From Plato's time onward, the message of tribal storytellers and medicine men has habitually been ridiculed and rejected by the vast majority of the western world's academics and laymen. The very few savants of science who have offered evidence to corroborate the declarations of "primitive" storytellers – such as psychologist Julian Jaynes, author of *Origins of Consciousness in the Breakdown of the Bicameral Mind* – also found mainstream academics dismissive toward their revolutionary findings.

> *Loud is the claim of the nineteenth century to pre-eminence in civilization over the ancients, and still more clamorous that of the churches and their sycophants that Christianity has redeemed the world from barbarism and idolatry. How little both are warranted…The light of Christianity has only served to show how much more hypocrisy and vice its teachings have begotten in the world since its advent, and how immensely superior were the ancients over us in every point of honor* – Madame Helena Petrovna Blavatsky

Moderns have the opposite view to the ancients. For the most part, today's academics and laymen believe that, in the past, man was primitive and irrational. They believe, and have been well taught to believe, that modern man is moving toward greater understanding about himself and the world as time progresses. Give us time, they say; wait and watch. Tomorrow a perfect world will come into being bright, clean, safe, just and indestructible.

Modern man contents himself by envisioning a future in which all human dilemmas and predicaments will be solved, and when the great questions of existence will be answered. Most moderns are basically utopians, convinced that man can, and one day *will,* inherit a perfect civilization. They believe in a vision articulated by the character Arthur Jensen in the movie *Network*:

> *The world is a business, Mr. Beale. It has been since man crawled out of the slime. And our children will live, Mr. Beale, to see that perfect world in which there's no war or famine, oppression or brutality – one vast and ecumenical holding company, for whom all men will work to serve a common profit, in which all men will hold a share of stock, all necessities provided, all anxieties tranquilized, all boredom amused*

It is some vision. However, as the movie points out, the price for the establishment of this glowing future utopia may be, and probably will be, the end of individuality:

> *To achieve world government, it is necessary to remove from the minds of men their individualism, loyalty to family traditions, national patriotism and religious dogmas* – Dr. G. Brock Chisholm (psychiatrist and cofounder of the World Federation of Mental Health)

> *Diet, injections and injunctions will be combined from a very early age. To produce the sort of character and the sort of beliefs that the authorities consider desirable. And any serious criticism of the powers that be will become psychologically impossible* – Bertrand Russell (*Impact of Science on Society*)

In any case, we cannot but wonder at the conspicuous difference of opinion that exists between the ancient elders and people of the modern world over the question of man's past. It is certainly not easy to reconcile the disparate worldviews. It would seem that humans are divided and classified over their ideas and prejudices regarding the problem of the past.

Fallen, Lost and Imperfect

> *…primeval man was the truest model and representative of man, and that all human progress since, though upward in some things, has been in the main an unceasing deterioration…All the world that came next after primeval man honored and even worshipped their first fathers as very gods of light, knowledge and greatness* – Joseph A.

Seiss (*Gospel of the Stars*)

There is, however, a secondary question that arises in our minds after hearing about the strange perspectives of the elders. If they are correct, and if men have lost their way, it implies that they were once connected to and rooted in the real. It implies that man once stood at the font of all knowledge, the altar of truth. This is indeed what the ancient myths and legends state. They repeatedly emphasize that men fell from a state of spiritual, mental and moral perfection:

> *Then she added a prophecy in which she foretold the approaching end of the Divine Age and the beginning of a new one, in which the summers would be flowerless, the cows milk less and women shameless and men strengthless, in which there will be trees without fruit and seas without fish, when old men would give false judgments and legislators make unjust laws, when warriors would betray one another and men would be thieves and there would be no more virtue in the world* – (Prophesy of Badb, War Queen of Ireland)

> *Then saw she wade in heavy streams, men – foul murderers and perjurers, and them who others wives seduce to sin, brothers slay brothers; sisters' children shed each others' blood. Hard is the world, sensual sin grows huge. These are the sword-ages, axe-ages, shields are cleft in twain, storm ages, murder-ages – till the world falls dead* – (The Norse Volupso, "The Wise-Woman's Prophecy")

Given that men were once intimately connected to Truth, and in direct communion with the source of life, it is logical to ask whether that state can again be realized. Can it be reached via technology and science, or, as so many philosophers believed, by the exercise of reason? We also ask whether modern man is moving toward that communion or further away from it.

Tea and Taoism

> *The fool who persists in his folly will become wise* – William Blake

In the Far East, the meaning of the sages is identical, although the moral and spiritual declination is described somewhat differently. Ancient Taoists were, for example, dedicated to the veneration of their "ancestors." They speak of man's loss of virtue and loss of communion with the Tao, a "Numina" that must, according to the sages, remain unexplained. It is they maintain unnameable and unknowable. This sounds rather contradictory until we realize the profound wisdom that

lies behind such ambiguous and poetic declarations.

> *There was something formless yet complete, that existed before heaven and earth, without sound, without substance, dependent on nothing, unchanging, all-pervading, unfailing, One may think of it is as the Mother of all things under heaven* – Lao Tzu (*Tao Te Ching*)

Taoist sages refuse to direct a seeker toward Tao. They merely encourage us to seek it out for ourselves, emphasizing that man is the microcosm of the universe he erroneously believes exists separately from his being. The sages know that Tao is not a fixed path, goal or achievement in the accepted sense. A Taoist confines himself to apophatic and deconstructive critiques. His job is to *Socratically* point out the flaws in systems not rooted in Tao. In other words, although we may not be able, through logic and argument, to prove what a thing is, we *can* discern what it is not. In short, a Taoist is a student of human folly.

> *The first result of this illusion is that our attitude to the world "outside" us is largely hostile. We are forever "conquering" nature, space, mountains, deserts, bacteria, and insects instead of learning to cooperate with them in a harmonious order* – Alan Watts

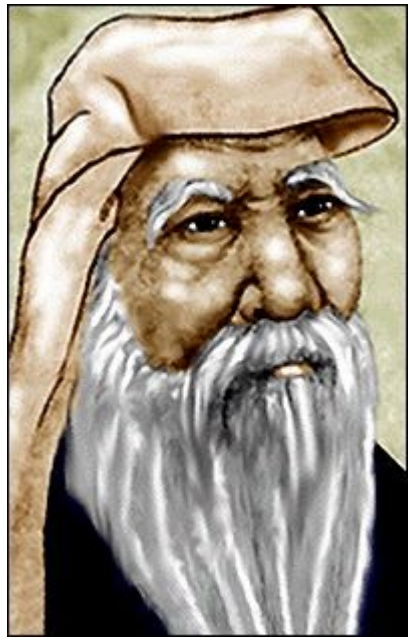
When we study the history of religion and philosophy we come across ambiguous references to the great Numina to which men were once directly connected. Indeed, regardless of whether the Numina is referred to as God, Spirit, Logos, Sophia, Geist, elan vital, life force, chi, ki, fohat, mezla, or Tao, etc, it is repeatedly described as a great mystery. In philosophical terms, it is the "ground" of both world and Self.

> *The valley spirit never dies. It is called "the mysterious female." The gate of the mysterious female is called "the root of heaven and earth." It is there within us all the while; Draw upon it as you will, it never runs dry* – ibid

What we understand from a close reading of the great *Tao Te Ching* – "The Book of the Way and its Virtue" - is that Tao is mysterious and everlasting. It is the root and gateway of all existence. It might loosely be considered feminine in nature, although translators emphasize that it is a matter of personal choice as to whether the Tao is rendered feminine or masculine, since the Chinese script of author Lao Tzu does not specify gender.

> *Tao was the original name of The Fundamental Laws of Nature. The term was once used by all the peoples of the*

ancient world, included the Americas – Gene D. Matlock



Lao Tzu, the sixth century BC Taoist and author of the *Tao Te Ching.*

The Taoist understands the nature of the Tao or Numina. But as we said, he neither explains its nature nor hands it to anyone. He knows that the Numina which speaks to him comes and goes according to its own desire, and is not summoned or directed by prayers and willpower. The Tao is transcendent and imminent, active and passive, strong and weak. It is a unity that appears materially in many guises.

In ambiguous words, we are told of Tao and of the sages attuned to it:

> *The Pure Men of old acted without calculation, not seeking to secure results. They laid no plans. Therefore, failing, they had no cause for regret; succeeding, no cause for congratulation. And thus they could scale great heights without fear…They did not know what it was to love life and hate death. They did not rejoice in birth, nor strive to put off dissolution. Quickly come, and quickly go* – Chuang Tzu

Ultimately, the Taoist *is* the Tao. He is *himself* existence and Truth. Although this may sound heretical, it is nonetheless true. How long we wonder will it take for a man to understand that there is no enlightenment *outside* himself? How much time will pass before men realize once and for all that there is no spiritual illumination or social perfection awaiting him in the future?

The unexamined life is not worth living – Socrates

The plain fact is that unawakened men can never, regardless of how they try, build anything solvent and holistic. Only an awakened man – attuned to Tao – can live perfectly and authentically and know all there is to know about himself and the world. However, such a being cannot and will not live his life in an environment constructed and inhabited by unsane men transfixed by false ideas about existence. He naturally prefers to live separately and alone, far from "civilized" communities and institutions. Their ways are not his ways, their problems not his problems, their satori not his satori. He remains profoundly unmutual and negative.

> *Everything understood by the term co-operation is in some sense an evil* – William Godwin
>
> *The possessed character of our financial and industrial magnates...is psychologically evident from the very fact that they are at the mercy of a suprapersonal factor - "work," "power," "money," or whatever they like to call it - which, in the telling phrase, "consumes" them* – Erich Neumann
>
> *...a "sannyasin"...a solitary being, a wanderer, absolutely happy in his aloneness. If somebody walks by his side it is okay, it is good. If somebody leaves it is also okay, it is good. He never waits for anybody, and he never looks back. Alone, he is whole* – Osho (*Love, Freedom and Aloneness*)

A Mysterium is Born

> *That which is created by mind, is more real than matter* – Charles Baudelaire

The Age of Catastrophe caused the ego of man to take birth. It arose like a ghost from the grave of a shattered consciousness. However, not only was the ego born from the flames of chaos, it was itself wounded by the trauma that fragmented man's ancestral psyche. The trauma that brought ruin to one form of consciousness, and crisis to the subsequent form, has not healed. It remains a memory within the subconscious, and lies at the root of the peculiar psychological traits – the masochism, sadism and psychopathic tendencies – found in the vast majority of human beings. The pain and scarring caused by ancestral trauma is the reason why the ego (and superego) is so characteristically rigid, defensive and outright aggressive. In fact, the ego's very existence is due to its capacity for exclusivity, autonomy and differentiation. These tendencies, however, do not exist merely because the ego seeks to differentiate from the so-called "id" or

unconscious. They exist because the ancestral psyche experienced trauma and fragmentation, which in turn caused the ego to contract and "armor" itself. The destabilization eventually caused ego and superego to gradually section off from the rest of consciousness. It also caused the ego-complex to develop antipathy toward nature, its own creator. Therefore, the traumatized ego has been wary of and hostile toward nature. This phenomenon has not been given the consideration it deserves. In short, the defensiveness of the ego complex is a direct result of psychic insecurity originally caused by elemental chaos.

> *The change to a more hostile stance toward nature began between five and ten thousand years ago and became more destructive and less accountable with the progress of civilization...In hindsight this change has been explained in terms of necessity or as the decline of ancient gods. But more likely it was irrational (though not unlogical) and unconscious, a kind of failure in some fundamental dimension of human existence, an irrationality beyond mistakenness, a kind of madness* – Paul Shepard (*A Kind of Madness*)

What is more, the repressed antipathy felt by the ego toward nature increases in intensity over time. One might say that the fear of nature has, in Jungian parlance, become an "archetypal" idea. It has become a supra-instinctual complex and tendency within us that in extreme instances gives rise to the laundry list of mental and emotional disorders known by terms such as neurosis, schizophrenia, psychosis, paranoia, disassociation, multiple personality disorder, obsessive-compulsive disorder, and so on. Bearing this in mind, we can see why schizophrenics, for example, frequently report experiencing disorienting, trauma-inducing visions of nature as unreal and threatening. As a man, for whatever reason, becomes dissociated and divorced from his Imperial Self, he simultaneously experiences the distancing of the natural world. It becomes as artificial, strange, unhallowed and empty of meaning as he himself has become:

> *Due to an especially traumatic panic-producing incident, the emotional core of the personality withdraws from external reality into the safety of the inner world, leaving the conscious ego with a feeling of depletion and loss. In this state, the individual feels drained of all emotion, interest, energy and zest. Feeling distressingly cut off from life, he often experiences the world as if it were sealed off from him behind glass. It is not uncommon in this state for everything to seem a little unreal: colors and other sensations seem duller or less intense; flowers, trees, and*

> *other forms of vegetation sometimes appear fake, as if made of plastic; other people are often experienced as lifeless automatons; and not infrequently, the person himself feels numb and unreal as if he were, in Gunstrip's words "an empty shell out of which the living individual has departed to some safer retreat"* – John Modrow (*How to Become a Schizophrenic*)

Generally speaking, although man is not consciously aware of his dissociation and antipathy toward the natural world, he does experience the consequences of the syndromes. In fact, man's well-recorded search for "meaning" – together with his "spiritual" ardor – are consequences of repressed antipathy and *animosity* toward nature and her processes. Man's search for the "essence" or "mystery" is his irrational method of regaining the paradise lost in ages past.

The problem of egoic existence is that humanity has gradually been losing contact with reality. After all, animosity toward nature is ultimately animosity toward the *real*. And reality includes man's physical body. Ergo, existentially and psychologically speaking, western man is largely estranged not only from nature – his true creator – but from his *physicality*. In other words, he has become a mental and ultimately mechanical or *technological* creature. Losing touch with his body and world causes man to lose touch with *existence*, as sages and philosophers of antiquity defined it. Instead of being attentive to his existence, man has become infatuated with essence and mystery. In fact, as a few Existential philosophers and psychologists state, man has altogether lost interest in the significance of existence. Since the dawn of history he has been preoccupied with the "mystery" of life, rather than with life itself. Simply put, modern man is infatuated with mystery, not Being.

In Latin, the term "great mystery" is translated "Mysterium Magnum" and, as in the east, western philosophers and theologians generally made the mistake of founding their ideas about reality on abstractia. Depending upon which tradition a person comes from, the great Mysterium can be defined as God, spirit, essence, higher consciousness, nirvana, purpose or meaning, physical excellence, intellectual supremacy, global peace, utopia, and so on. Although it apparently means different things to different people, each person is capable of conceiving of their very own Mysterium.

A review of religion shows us that the religious Mysterium has been given many insignias. Every race and culture has cherished hieroglyphs exemplifying it. For Pharaoh Akhenaton it was the solar disk. For Christians it is the cross or Bible, for Muslims the Koran, and

for Jews it was and still is the Torah and Temple of Solomon.

Religious man's search for the Mysterium preoccupies his every thought. It determines his actions and vision of the future, and sets him aside from other human beings with more mundane aspirations. His determination, level of Self-knowledge, depth of understanding, and vision of himself and others is based on his journey and where it leads him. In this sense, the tree is most definitely known by its fruit.

The Mysterium of religious men is not the same thing as Tao. This is because it is a mental construct not born of nature. In fact, the curious thing to remember when we deal with philosophical questions, is that the human mind is *not* responsible for creating humanity or the world. Very few people give this fact the thought it deserves. Nevertheless, it is axiomatic that our bodies and minds are creations of nature. However, the mind born of nature is raised by the artificial world of men, which is where our problems start.

> *The parents are the initiators of the children they conceive and birth. Through the influence of the mother the child is initiated into the mysteries of the self. Through the influence of the father he is initiated into the mysteries of the world* – Jerry Mander (*Four Arguments for the Elimination of Television*)

Paradoxically, the average mind does not get very old before imagining itself superior to the natural order that gave it birth. It soon regards nature as separate and distinct from itself, which is of course nonsense. We learn *everything* from nature. And yet, because we have lost our attunement with the "mind" of nature, fallen from grace as it were, we have learned to demean and negate our great Genetrix.

Taoists are not befuddled by delusions of this kind. They know the difference between the natural and manmade world. They know the Mysterium is not Tao. It is a *simulacra* of the Numina that lies *behind* the façade of mind-made Mysteria concealed from man by his *own* mental cacophony.

> *There is nothing worse than self-deception – when the deceiver is at home and always with you* – Plato

A lot of questions about the human world can be answered, and a lot of mysteries explained, once we realize that the Mysterium – the notion that there is a higher reality beyond this universe – is a phantasm with the same date of birth as the ego. The more man is poisoned by Mysteria of one kind or another, the more his vision of reality becomes distorted.

The presence and influence of the Mysterium causes the mind-body

dilemma that has preoccupied and confounded so many philosophers throughout the ages. Dualism arises because man has been unable to decide whether the world is fundamentally physical or mental. Does the world exist beyond human perceptions, or is it there due to a mental projection? This question, which is a main one asked by philosophers, has never been satisfactorily resolved. Actually, the question to ask is *why* the dualism arose in the first place. Why do our minds question whether the world is physical or mental? Why can't we decide and resolve the problem simply and affirmatively? Is it because our understanding is itself split; and because our perspective on life is not single but divided? Or is it because we know too little about ourselves as bodies and minds? Have we purposely lost ourselves in irresolvable problems to avoid Self-knowledge and Self-awakening?

Self-Begotten Man

> *Religion is the universal compulsive neurosis of mankind* – Sigmund Freud

The false notion that man created himself appears in the cosmologies of certain ancient races. For instance, the chief progenitor of the ancient Egyptians, Atum Ra, allegedly conjured himself into being parthenogenically. Ancient pyramid texts report that the god arose from the primordial abyss, and by emitting semen into his hand, gave *himself* birth. Atum was subsequently described as "self-born" or "self-begotten." Like Jehovah, Atum was "I am that I am," the "Alpha and Omega."

> *Atum created by his masturbation in Heliopolis. He put his phallus in his fist, to excite desire thereby. The twins were born, Shu and Tefnut* – Pyramid Text (Utterance 527)

Of course, the story is no more logical than that which describes Adam as having given birth to Eve in the Garden of Eden. Nevertheless, self-begotten gods clearly represent the all too human delusion that all things are brought into being by mind.

> *The thought that the male can create living beings by himself – with his mouth, through his word, out of his spirit – is the most unnatural fantasy conceivable; it denies all experience, all reality, every natural condition. It disregards all the laws of nature in order to attain the one goal of presenting the male as the perfect being per se, who possesses the ability life appears to have denied him, the ability to give birth* – Erich Fromm

As we will see in Chapter Seven, the great Mysterium sought by the

mind of man is the mind's own empty creation. The false idea that a god created nature came about due to prehistoric trauma. Once, long ago, as the ancient sagas relate, the consciousness of human beings was truly whole. It experienced Allness and interacted directly and profoundly with nature – the Numina. After the Age of Catastrophe, and as a result of it, human consciousness suffered severe trauma. Consciousness fragmented and what we now know as the "ego" took birth. An instant later, the ego's evil twin – the Mysterium – also arose from the flames of chaos. Both have at their foundation a deep distrust – one might even say *antipathy* toward nature. We believe consciousness cannot be completely fathomed without an understanding of this particular form of psychic antipathy. As far as we are concerned, primal trauma is the origin of all human pathology.

Modern man's sense of identity is for the most part merely ego-identity. The ego is not, however, the totality of man's being. As Carl Jung explained:

> *Inasmuch as the ego is only the centrum of my field of consciousness, it is not identical with the totality of my psyche, being merely a complex among other complexes*

It may be difficult for us to understand how primeval shell-shock caused the human ego complex and penchant for Mysteria to come into being. We rarely entertain the idea that the Self is identical to nature, or that what we think of as nature is the Self. On the contrary, the highly-differentiated ego serves as our identity. Strangely, we don't find it strange that almost everyone on earth entertains the same false conception.

> *Our present ego-feeling is only a shrunken residue of a much more inclusive-indeed, an all-embracing feeling which corresponded to a more intimate bond between the ego and the world about it* – Sigmund Freud

The thinking of *all* men is traumatized and autistic, not the thinking of one or two men. All mankind suffered the shell-shock and fallout of the Age of Catastrophe, and the effects remain in the race memory. Otherwise the derangement we find in the human mind would not be widespread.

When humans genuflect before psychopathic leaders and wrathful gods; when they murder, maim and mutilate in the name of some cause or deity, and tear out the hearts of victims atop blood-drenched pyramids, it is because their actions and behavior are directed by aberrant thinking and because they are under the influence of a deeply embedded compulsion. They are, as it were, Mysterium-possessed.

> *Throughout human history, social conflict is ubiquitous. Wars erupt naturally everywhere humans are present. Since the Napoleonic Wars, we have fought an average of six international wars and six civil wars per decade. An average of three high-fatality struggles have been in action somewhere in the world at any moment since 1900. The four decades after the end of World War II saw 150 wars and only 26 days of world peace — and that does not even include the innumerable internal wars and police actions. Buried in the midst of all of our progress in the twentieth century are well over a 100 million persons who met a violent death at the hands of their fellow human beings. That is more than five times the number from the nineteenth century and more than ten times the number from the eighteenth century* – James Waller (*Becoming Evil: How Ordinary People Commit Genocide and Mass Killing*)

> *Over the past 500 years, millions of indigenous peoples have had to cope with destruction of their habitats, epidemic disease, hunger, warfare, despair, and gross violations of their human rights. These violations have ranged from forced removals to intentional starvation to torture to extrajudicial executions to large-scale mass killings, and even genocide. The International Work Group for Indigenous Affairs conservatively estimates that the annual deaths of indigenous peoples by violent means total around 30,000* – ibid

The Mysterium runs in a similar way to a computer program; one almost impossible to turn off, uninstall or delete. Man's world certainly affects his mind, and his mind affects the world in which he lives. The world changes because of thinking. However, if man's thinking is Mysteria-possessed, the world is certain to take on a abhorrent complexion, as it has done. Mysteria infects the world of man as it infects his mind. It is, so to speak, the poison in the blood of the mind. As Jung perceptively wrote, “man does not possess creative powers, he is possessed by them.”

Reality is Triality

> *The Tao gives birth to One. One gives birth to Two. Two gives birth to Three. Three gives birth to all things* – Lao Tzu (*Tao Te Ching*)

The philosophy of Taoists can be rightly regarded as dialectical

monism. Strictly speaking, however, Taoists are not monists or dualists but *trialists*. They revere the number three, and see it as the true significator of Tao. Interestingly, in Hebrew, the number three is named *daleth,* meaning "doorway," "portal" or "entrance." In Greek it is named *delta,* which means "mouth" or "opening."

Threeness was much more important to Taoists than Oneness. This is because there is no such thing as Oneness. Oneness is an abstraction. It exists as an idea in man's mind, not in reality. The world does not have only one stone, oak, river, sea, star or mountain. There is not only a single deer, eagle, woman or man. Things may certainly have unique qualities, such as the snowflake and tree leaf, but Oneness does not exist in the world of nature.

Twoness is not an abstraction, and neither is Threeness. They exist. There are two orbs in the sky and two mountains. There are three rivers flowing to the lake and three crows on the branch. If one raven exists, we can be sure other ravens exist. If a lotus exists, we can be sure that there are other lotus plants somewhere. Philosophically speaking, a *single* thing does not exist.

Each child is born from a male and a female, a man and woman. Therefore, a newborn child is the amalgam of his two parents as well as being himself. He is an expression of Threeness. And nature, not men, decides how birth takes place. Nature has ordained that a liaison between one man and one woman creates a new human being. Therefore, the creative intelligence of nature is symbolized by the number Three. Consequently, Taoists symbolize Tao/Nature/Man by a symbol known as Tomoe, a figure strikingly similar to the triskellion found on the most ancient temple sites in Ireland.

The Taoist Tomoe is of similar design as the Irish triskellion

We have erroneous ideas about number, and habitually but falsely associate Allness with Oneness, and erroneously consider Oneness to exist. Let's look at the one to nine sequence and their common interpretations:

> One - birth, beginnings, self, God
> Two - division, duality, separation, opposites
> Three - creativity, growth, pregnancy, abundance
> Four - structure, order, discipline, practicality
> Five - experience, learning, understanding, expansion, man/woman
> Six - sexuality, harmony, unification
> Seven - subjectivity, self-analysis, introversion, religion
> Eight - achievement, success, extroversion, conquest
> Nine - mastery, refinement, precision, completion, humanity

On the face of it, number 1 appears to represent wholeness and Selfhood. It is the monad that arises from nothingness, given that such a thing exists. In this sense, it suffices as a significator for God. It suggests strength and Allness. However, as we said, Oneness is an abstraction not experienced sensually. It does not exist outside man's mind. It is, therefore, a Mysterium. To speak of mankind coming to Oneness is therefore illusionary. To speak of God as "one," or of "one truth," and so on, is to speak only of illusions. Today, we hear a great many people speaking of "Oneness." The term is adored by advocates of globalism and multiculturalism. It is a new talismanic word encapsulating the ideology of those seeking to establish the so-called New World Order. However, the Oneness of globalists and New Agers is not a holistic wholeness. It is merely the agglomeration of broken shards. In short, Oneness does not serve as an authentic significator for Allness or Selfhood. On the contrary, it is an affirmation of separation and gateway to Mysteria. A man's sense of Selfhood, then, is simply separateness rather than wholeness or Allness.

> *What is the fall? If it is unity become duality, is it not God who is fallen?* – Charles Baudelaire

Interestingly, every human has a personal sense of identity. Everyone thinks of themselves as unique. However, sociologically speaking, it is odd that each person entertains an idea of their own uniqueness. It seems contradictory to say "everyone is unique." Does this statement make philosophical sense? Is it true or the product of self-delusion? If Oneness is an illusionary idea, then identity and individuality as we think of them must also be illusions.

Philosopher Georg Wilhelm Friedrich Hegel considered the problem of

identity and individualism, and concluded that a man is deluded to think of himself as unique. First of all, man is born from man. He is the child of male and female parents and not self-begotten. Secondly, man's thoughts are not his own. He may believe he thinks for himself, and that his ideas are his own, but he is wrong. The content of one man's consciousness is the content of every man's consciousness. Hegel emphasized that a man cannot think of himself – of his own identity – without thinking of others. Thought of oneself implies thought of other people, because, as philosophers such as Hegel, Marx, Mead, Habermas, Wittgenstein, and many others emphasized, a man's vision of himself is largely based upon how he is regarded by those around him:

> *...the individual mind can exist only in relation to other minds with shared meanings* – George Herbert Mead
>
> *We cannot live only for ourselves. A thousand fibers connect us with our fellow men; and along these fibers, as sympathetic threads, our actions run as causes, and they come back to us as effects* – Henry Melville (nineteenth century preacher)
>
> *Modern research shows that much of what appeared to be biological inheritance is in fact cultural inheritance transmitted socially. This equilibrium of the individual, i.e. mental health, would therefore be dependent on his interaction with other members of the social network* – Eduard E. Lindeman
>
> *Humans are social animals. By nature we bond with others, live with others, work and play with others. Our whole lives are spent in some kind of interaction or relationship with other people. No matter how we look at it, we cannot ignore the fact that we are fundamentally connected with other people in our world around us. Our behaviors, thoughts, and feelings are all influenced by others. In turn, we influence those around us. Certainly individuals have different degrees of influence and reciprocation* – David Matsumoto (*Culture and Psychology*)
>
> *A child growing up in total isolation from all other self-conscious beings would never develop mentally beyond the level of mere consciousness, for self-consciousness grows out of a social life* – Peter Singer (*Hegel*)
>
> *The mutual dependence of men is so great in all societies that scarce any human action is entirely complete in itself, or is performed without some reference to the actions of*

> *others* – David Hume (*An Enquiry into Human Understanding*)
>
> *The intermediary stage between the observation of others and Self-observation is thus the realization that one is observed by others…Self-observation is not a primary phenomenon. It must be traced back to being observed. One part of the self observes another part* – Theodor Reik (*Listening with the Third Ear*)
>
> *Self-observation is the result of a late phase of psychology. Nietzsche remarked, "The Thou is older than the I." Every child is selfish, but it is at first not interested in itself. There is not even a clear-cut self. Primitive observation is directed to the person or the persons in the environment. There is no direct path from observation of others to self-observation. The Thou remains for a long time the only object. The I is but newly an object of observation - so young that many psychologists had not discovered it as an object worthy of their attention until recently* – ibid

A child is quickly conscious of how he is viewed by those around him. In psychological parlance, a man's "persona" or pseudo-self is entirely based on approval ratings, on fitting in and being liked. According to Hegel, personal identity is a working fallacy; an illusion because thought of Self is automatically and necessarily thought of others. Hegelians stress that every man's body is the body of his fellows. The components of one human body – cells, organs, glands, bones, brain matter – are found in *every* human body, given that a body is not abnormal. Additionally, human cells do not work according to an individual self-generated program of action. They work *together* in conformity to an omnidirectional program of activity.

Twoness has been defined as a numeral of division and separation, and also of relationship. Some thinkers interpret Twoness as signifying primal scission – that is, the moment when God divided his being in order to experience his own nature more completely. Two represents God (or thought) contemplating or experiencing his nature. Of course, we may rightly be puzzled about where bizarre ideas of this kind come from. After all, logically, God must be the creator of his opposite, which means that he experiences himself by way of another part of himself. In this case, conceptually speaking, the number two can be said to represent two expressions of the *same* phenomenon. To become whole, Oneness reaches out to the "other," seeking to merge with someone or something else in order to experience *itself* fully, confirming that Oneness is hardly *Allness*. If Oneness was complete, it

would not seek to find or know itself by way of something or someone separate from itself. Therefore, Twoness confirms the inherent *separateness* of Oneness. In this sense, creation as we know it should be more correctly signified by Twoness. Twoness signifies God and the creation he brings into being. In other words, to all intents and purposes, Twoness seems to be a creation or extension of Oneness, and whatever Oneness creates must surely be part of itself, which implies that Oneness is *greater* than Twoness. It implies that Oneness came into being *before* Twoness. It is difficult to envision it any other way.

However, if that which God reaches out to in order to know himself is created by his own hand, so to speak, then the creation is certainly not separate from him. In this case we may question how God sets about realizing his own nature via that which is ultimately *himself*. Obviously, the answer is that he cannot do so. The paradox is simply solved once man realizes that the creation he sees around him is not an extension of God. It is not part of God, nor is it created by him. Nature has its own mysterious negentropic properties, and we need not think of it as being manufactured by any supernatural entity or consciousness as we narrowly and imperfectly understand it. We need not think of the universe as a "creation" at all. After all, it is illogical to say the creation into which God descends to know himself, is part of himself. If this be so, God simply seeks to know himself as himself, which makes no sense. Why manifest creation to simply know what is already known and experience what is already experienced?

Twoness is either a part of Oneness or it is not. If it is part of Oneness, then Oneness and Twoness are essentially the same thing. If Oneness seeks to "know" itself through contact with Twoness, then logically Twoness must be altogether different in nature than Oneness, in which case it cannot have arisen from Oneness as many erroneously speculate. However, the problem is resolved once we realize the problem is not with Twoness but Oneness. As we said, there is no such thing as Oneness. Twoness and Threeness *exist*. Oneness does not.

Threeness, then, is the *true* significator for Wholeness and Allness. It is the gateway to Numina, which is why Taoists employed the Tomoe to symbolize the nature of Tao or true way.

Although Oneness does not exist, uniqueness does. However, uniqueness is not bestowed upon us externally. It is not attributed by someone or something else. It is a state of consciousness. If we truly come to understand the existential significance of our lives, we can rightly say we live and experience life uniquely. But to justly proclaim uniqueness we must have a deep and reverent relationship with ourselves and the world. If that rapport is dulled or dampened, taken

casually and frivolously, and if we merely function passively and carelessly as members of mass consciousness, there can be no authentic declaration of personal uniqueness.

> *The surprising fact about human beings is that a belief does not have to be true in order to be believed by them. Indeed, most of the belief systems that generations of humans have heralded, lived by, and died for are in fact patently false. Yet they were held with deep conviction and fervor…The fads and fallacies, delusions and fantasies that people have believed in are so numerous in human history that they constitute, as it were, the very fabric of our cultural existence. The list of erroneous belief systems is endless… Human culture is comprised of the castles in the sand that we have constructed* – Paul Kurtz (*The New Skepticism*)

The man who chooses to exist in conformity to his own distorted image of himself, or as others perceive him to be, lives inauthentically. He will not be Tomoe. He will not be Tao. He will be the schizoid man, fallen and lost in a world of shadows.

◊

Trying to grasp and explain the Mysterium preoccupies the energies of many men. For centuries it has driven thinkers to great physical and mental feats. Every cathedral on the planet, such as those at Salisbury, Cologne and Chartres, were raised in praise of the Mysterium. However, this form of endeavor, be it rational, idealist, pragmatic, pluralist, monist or relativist in complexion, is *inauthentic*. It cannot arrive at Truth or provide answers to the dilemmas of existence. This is because the endeavor does not address Being, the prime datum and "ground" of thought and philosophical investigation.

> *This Logos holds always, but humans always prove unable to understand it, both before hearing it and when they have first heard it. For though all things come to be in accordance with this Logos, humans are like the inexperienced when they experience such words and deeds as I set out...But other people fail to notice what they do when awake, just as they forget what they do while asleep* – Heraclitus (535-475 BC)

In his metaphysics, Plato's divides reality into two modes – the real and the apparent. The latter mode is perceived by the five senses and the former *conceived* by reason. Moreover, for Plato, reality is composed of eternal *unchanging* "Forms." When men are sufficiently moral and rational, they come into contact with these antetypes. Instead of seeing the world of constant flux as natural, good and real,

Plato posited the existence of an unseen, unchanging reality *behind* the world of appearances; a supposed higher reality accessible only to mind. However, he never questioned whether his search for overarching, immutable values was born from insecurity and uncertainty brought on by primal psychic disequilibrium. His dualistic worldview was the product of his Mysteria-infected consciousness.

War Against Oneself

> *Terry Kellog believes that abusive behaviors – whether we direct them towards ourselves, other people, or other species – are not natural to human beings. People enact such behavior because "…something unnatural has happened to them. I and they have become deranged"* – Chellis Glendenning

What is man able to do that animals cannot? He is capable of observing and analysing the world around him, and capable of observing and analysing his own thoughts about what he sees. He can think about himself in relation to the world and observe his own mental processes. He can think *about* thought. Apparently, animals cannot think about the future or contemplate their own nature. They exist in this moment only and are not aware of what they are to become in the future. Animals have memories of the past and do have great intelligence. However, they are not able to question whether there is a "meaning" to their existence. This is a human being's unique ability.

And because thinking about thought and reality is the province of human beings, we might ask whether this special capacity has always been available to humanity. When did it begin? According to the findings of psychologist Julian Jaynes, it came into being recently. It is a concomitant of man's subjectivity, which was not always in existence. It was, in our opinion, the result of the terrible Age of Catastrophe, and is a result of the same trauma that formed the ego. In other words, man's subjectivity has a date of birth. As we said above, philosophers would have profited had they given ancient cataclysm the consideration it deserves.

> *We reproduce catastrophe because we ourselves are traumatized – both as a species and individually, beginning at birth. Because we are wounded, we have put up psychic defences against reality and have become so cut off from direct participation in the multidimensional wilderness in which we are embedded, that all we can do is to navigate our way cautiously through a humanly designed day-to-day substitute world of symbols - a world of dollars, minutes,*

> *numbers, images and words that are constantly being manipulated to wring the most possible profit from every conceivable circumstance. The body and spirit both rebel* – David Watson (*The Pathology of Civilization*)

With man's subjectivity came the ability to think about thought. However, the capacity for subjective cognition brings about serious problems. Firstly, because subjectivity is the state of man's ego, man is able to *choose* what to do and think. He is free to direct his own actions. He can choose whether to do this or that, and decide whether his actions are wrong or right, good or bad. Man acts, but unlike an animal he must take responsibility for his actions, and if needs be, live with guilt and shame. In other words, man must pay a heavy price for being conscious.

Secondly, subjectivity means that not everything in consciousness falls under the dominion of the hierarchically-structured ego. What exists in the darkened landscape that stretches around and beyond the ego's ithyphallic ivory control tower is considered by the ego to be potentially threatening. In other words, the content of man's own unconscious is considered a threat to the suzerainty of the ego complex. As we will see more clearly in Chapter Nine, this means that most human beings are subconsciously threatened by aspects of their *own selves*. Perhaps, when this monumental travesty is given the thought it deserves, we will understand why, for millennia, a state of chaos and decay has persisted on the planet.

Thirdly, the ego is threatened by phenomena of the apparently *external* world. Fourthly, because the ego gives a man his subjective sense, he is able to set the parameters of how reality is registered. He can filter, censor and distort whatever his senses perceive. In the end, the ideas formed by ego-consciousness about reality become more real than reality. As time goes by people lose all interest in the real as the real. Under the auspices of ego and superego, humans are incarcerated within mental prisons. It is only a matter of time before they completely lose all sense of concern, not only for nature, but their own mortal existence.

> *…a society could be called neurotic in the sense that its members are crippled in the growth of their personality. Since the term neurotic is so often used to denote lack of social functioning, we would prefer not to speak of a society in terms of its being neurotic, but rather in terms of it being adverse to human happiness and self-realization* – Erich Fromm (*Escape from Freedom*)

Fifthly, man's subjective ego-consciousness developed a conception of

itself as distinct from the earth, moon, sun and stars. From its remote tower, the ego looked out over nature to find its reflection there, but was unable to discern it. This is because nature contains or "reflects" back the *Self* of man, not the ego of man. And so, search as it might, the ego cannot find its own visage in the phenomena of the world. Primitive man could see his own reflection in nature because he did not have the same level of subjectivity as his descendants. He and nature were one. Historical man, on the other hand, subconsciously feels abandoned by nature. Of course, it is the other way around. Modern man has subsequently abandoned nature by uprooting himself and living in towers built by his ego.

Man has been at war with nature for millennia, and has armed himself with religion and technology to forcibly implant the ego's image onto nature. Like Don Quixote he has ridden out to do battle with nature's elements and impenetrable secrets, hoping to bring nature to submission. All the while it is man's blood that flows. It is his arms that weaken with his fruitless combat. Man is simply destroying himself. His only hope is to throw down the sword.

> *Man hath weaved out a net and this net thrown upon the Heavens, and now they are his own* – John Donne

> *Jehovah's injunction is all-encompassing: no likeness of anything. Why would drawing a bird in flight or a fish leaping in sunlight represent a threat to Him? The second commandment forbids Israelites from conveying any iconic information: no illustrations, no colorful drawings, and no art. So far as we know, there had never before existed a culture that forbade representative art. Why should a prohibition against making images be the second most important rule for righteous living?… According to the Ten Commandments, art, therefore, is more dangerous than murder* – Leonard Shlain (*The Alphabet Versus the Goddess*)

Rene Descartes: Disciple of the Mysterium

> *The mind is the greatest slayer of the real* – Helena Petrovna Blavatsky

One philosopher who asked many important questions about the human mind was Frenchman Rene Descartes. In his masterpiece entitled *Meditations On First Philosophy*, he set about questioning his own existence. His path to truth was pure skepticism. He chose to except nothing as "self-evident," and inclined to doubt everything he thought he knew about his mind, body and world. After a long process

of doubt and questioning, he decided that the very doubting process proved his existence. If he could doubt, then he could think, and if he could think, he *must* exist. Descartes' maxim was *cogito ergo sum*, "I think therefore I am."

> *I have convinced myself that there is nothing in the world — no sky, no earth, no minds, no bodies. Doesn't it follow that I don't exist? No, surely I must exist if it's me who is convinced of something. But there is a deceiver, supremely powerful and cunning whose aim is to see that I am always deceived. But surely I exist, if I am deceived. Let him deceive me all he can, he will never make it the case that I am nothing while I think that I am something. Thus having fully weighed every consideration, I must finally conclude that the statement "I am, I exist" must be true whenever I state it or mentally consider it* – Rene Descartes (*Meditations on First Philosophy*)

However, what if Descartes' *kind* of thinking was flawed? Would that still mean he existed? Or would it mean, given his bent of philosophical reasoning, that he did not in fact exist, that is, he could not be sure of his existence? If his existence is proven by his capacity to think, we are probably meant to assume that the *kind* of thought is of no importance.

We are to take it that Descartes trusted in his own existence regardless of whether his thinking was flawed or not. But wait! Does this not seem rather contradictory? After all, Descartes relies on thinking as proof of his existence. But if his thinking about life, or anything, was flawed, how can his thought be relied upon as a proof for existence? Descartes, it seems, was not too bothered about that kind of quandary. What did bother him was whether he could be *certain* about the world in which he existed. He conceived of the world as something extraneous to him. It was there, but perhaps he could be deceived about it. His five senses revealed a world around him full of things which look real enough. But a candle looks pretty solid until it turns to wax. Is the liquid wax the *same* thing as the solid candle? No it is not. So apparently, the senses *can* be deceived. This worried Descartes no end. Finally, his mind was put at rest. The answer was simple. Descartes believed he could trust his impressions of the world because that world was created by God, and God would never play silly games with his mind. God would not deceive him or lead him astray, and so the world *was* as it appeared sensually. Problem solved. Now Descartes could be sure of his own existence and of the world in which he lived.

To Descartes, the world was separate from the body, as was the mind. Mind, body and world were separate, and God was outside both the world and mind of man. It did not occur to Descartes, the Deist, to suppose that God was made of mind – *human* mind. He believed in the Mysterium his own mind created and never bothered to question it. As far as he was concerned, God was the creator of man and world.

> *If I've gotten everything in me from God and He hasn't given me the ability to make errors, it doesn't seem possible for me ever to error* – Rene Descartes (*Meditations on First Philosophy*)

If Descartes' thinking was not *true*, then by his own standards his existence was *not* proven. His understanding of his existence was flawed. Indeed, man's understanding of his own existence *is* flawed. Descartes chose to believe in a God (a Mysterium) who would never lead him astray when it came to his perception and understanding of the physical world. Therefore, his vision of himself and reality was distorted from point go. He chose to trust a Mysterium instead of himself. Doing so creates a contradiction, because the God in whom Descartes chose to believe, was an *image* fashioned by his own mind. God is believed in by many people, but each person's relationship to their God – or Mysterium – is exclusive. After all, who is to say that Descartes' God *is* God, or that he acts in the way Descartes imagined? Descartes' idea of God is not determined by things seen and experienced. It was a mental abstraction initially conceived by Descartes as separate from body and world.

French Rationalist philosopher Rene Descartes

Descartes made another significant oversight by ignoring the existence of the *unconscious* mind, which is a fundamental part of the Self. When he regarded conscious thought as the basis for his existence, he forgot to consider processes which are not conscious, such as those which, as he would have rightly realized, control autonomic functions of the body and give rise to dreams. However, it was not to be. For Descartes, existence was equated with purely conscious cognition. It was not until the time of Freud, and the rise of the psychoanalytical movement, that Descartes' flaw was seen for what it is. Although Descartes was not wrong to equate existence with thought, we see now that a man can exist without being conscious of everything which constitutes his nature.

Existence is greater and older than conscious thought. Existence must come first *before* thought can occur. This much is obvious. Existence is more than man's conscious awareness of himself as a thinking being, and more than his ability to question, reason and doubt. In Nietzsche's view, thoughts come to us, or pass through us. We do not *create* them. We merely assume ourselves to be their origin. To connect existence with the act of thinking has little to no philosophical merit. Perhaps

Nietzsche would have encouraged Descartes to say "I *breathe*, therefore I am," since breathing is one fact – one predicate of existence – that cannot be doubted. In short, men are not great and unique simply because they think. They are great because of *how* they think and, most importantly, *what* they think about. If what they think about is illusionary, their existence is worthless. Although all men are capable of thinking, few men think meaningfully. Only those who think meaningfully live authentic lives. The rest are not really living at all.

Simply because Descartes was capable of thinking, does not mean he knew a great deal about himself. Although his thinking might excel at understanding mathematical conundrums and objects in the external world of appearances, it does not mean it was capable of insight into its own nature.

Technology Versus Nature

> *The industrial city might be seen as the collective "body armor" of our culture, a pathological effort to distance us from close contact with the natural continuum from which we evolve* – Theodore Roszak (*Voice of the Earth*)

To successfully subordinate and emasculate nature, man has become technological and mechanistic. His mind is hard, fixed and unmutable, and his behavior toward the world has become increasingly superficial and aggressive. He threatens nature because he erroneously thinks of himself as being threatened *by* nature. And, in a way, he is. Nature is mutable and negentropic or self-sustaining. It is not plugged in to a wall socket and does not run on a battery somewhere.

Most importantly, nature does not need man to exist; a fact that makes man's ego feel relatively insignificant. His technological ardor arose because of this subconscious rivalry toward nature which does not require his services.

When we look around at the urban environments we make for ourselves, we see their regularity. Everything we establish is as fixed, rigid and hierarchical as our own consciousness, and just as toxic.

> *...man is everywhere a disturbing agent. Wherever he plants his foot, the harmonies of Nature are turned to discords* – George P. Marsh (*The Earth As Modified By Human Action*, 1907)

CHAPTER FIVE

Disciples Of The Numina

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> *Man's mind is so formed that it is far more susceptible to falsehood than to truth* – Erasmus

The first modern philosopher to deal correctly with the questions of Being and Existence was Martin Heidegger. Born in Germany in 1889, he spent most of his life in the Black Forest, in the south-western region of the country.

Heidegger was born eleven years before the death of Friedrich Nietzsche, and thirty four years after the death of Danish Existentialist Soren Kierkegaard. Nietzsche, Kierkegaard and Arthur Schopenhauer were generally speaking in the same tradition as Heidegger, as were Edmund Husserl, Franz Brentano, Jean Paul Sartre, Albert Camus and Maurice Merleau-Ponty. However, Heidegger went into the question of existence much more deeply than his contemporaries and predecessors. In 1927, when he was thirty eight, he published his ideas in a treatise entitled *Sein und Zeit*, or "Being and Time."

> *Heidegger's "Being and Time" is devoted, as its title indicates, to an analysis of this interrelationship…He calls the three modes of time, namely, past, present, and future, the "three ecstasies of time," using the term ecstasy in its etymological meaning of "to stand outside and beyond." For the essential characteristic of the human being is the capacity to transcend a given mode of time* – Rollo May (*Existence*)

> *Heidegger holds that our preoccupation with objective time is really an evasion; people much prefer to see themselves in terms of objective time, the time of statistics, of quantitative measurement, of "the average," etc., because they are afraid to grasp their existence directly. He holds, moreover, that objective time, which has its rightful place in quantitative measurements, can be understood only on the basis of time as immediately experienced rather than vice versa* – ibid

Heidegger was of the opinion that most of the world's philosophical speculations and theories have little to nothing to do with *true* philosophy. The impasses created by Rationalists and Idealists, such as Plato, Descartes, Locke, Berkeley, Hegel, Kant, and other philosophers,

proved this beyond all doubt.

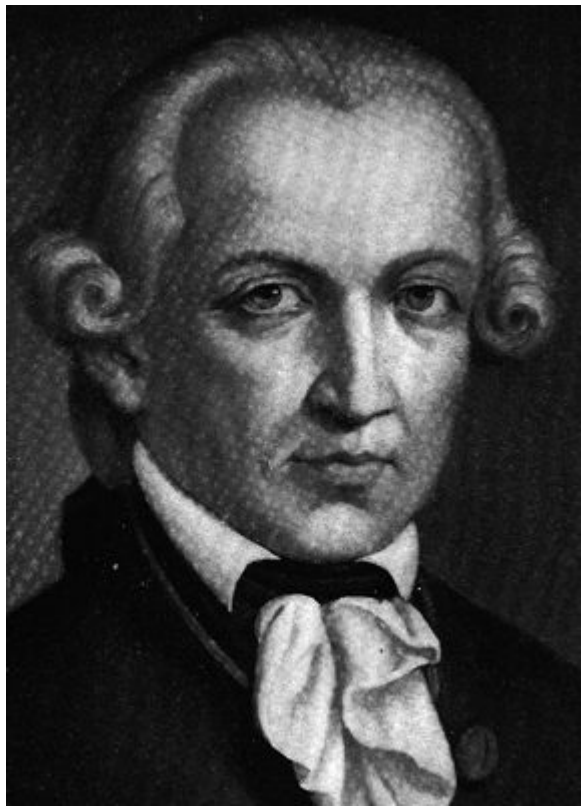
In other words, philosophy had since the time of Plato and Aristotle gone fearfully wrong. Heidegger was more forgiving to pre-Socratic philosophers, but his critique of every thinker since their day was pointed and irrevocable. The world's philosophers had been interested in many things, but not Being. And by not having been overly interested in the question of Being, they were haunted and possessed by their own brand of Mysteria. They sought essences, forms, archetypes, gods and social utopias, and failed to find or bequeath them to the world.

Yes, philosophers pursued their own Mysteria and came up relatively empty. In the end, shortly before the birth of Heidegger, Idealists and Rationalists had to give up the ghost. By the time Immanuel Kant and William James appeared on the scene, philosophers of calibre came to realize that the pursuit of essences was futile. Kant argued that the mind of man could not know all there was to know, and James concluded that reality was whatever each person believed it to be. Kant introduced his theories of "transcendental idealism," and posited the existence of a "noumenal" world completely beyond human senses and reason, utterly unseeable and unknowable. That shut Idealists up for a while. Kant also correctly surmised that the mind's content was not as real as that which the senses experienced. In his *Prolegomena*, he wrote:

> *All knowledge of things merely from pure understanding or pure reason is nothing but sheer illusion, and only in experience is there truth*

With these words Kant ostensibly ground the juggernauts of Idealists and Rationalists to a halt. Their God was simply a necessary idea. For all his perspicacity, however, Kant endorsed the existence, albeit for practical purposes, of God. Everyone has an *idea* of God, he said, which is a necessary and good thing. Man needs his idea of God to give him security and happiness. One could not prove God's actual existence, but it did not matter. The *idea* of God has monumental importance, and that is the main thing. So Kant approved the ideas of men who believe in a God who probably did not exist, and endorsed reason even though it was limited when it comes to metaphysical problems. He pacified Empiricists who were delighted to hear him coyly declare God to be a figment of mind, and that reason was not going to lead man to absolute truths about mind and world, and he pacified Rationalists and Idealists by proving that the mind was not born *tabula rasa* (as a blank slate) after all. Man did have innate ideas that were not "learned" from physical, sensual experience. Man had an

inherent sense of time and space, and if two innate categories of conscious exist, there could be more, such as causality and quality, etc.



German philosopher Immanuel Kant. According to Kant man can't hope to know reality as it is because the configuration of his mental structures and modes of understanding make such insight utterly impossible. By pushing the world of nature further away from us, and giving mental life an unjustifiable autonomy, he failed to see that nature is the ultimate foundation of everything human, be it physical or mental. He is considered great simply because he gave religious men a way to breathe easy. With philosophical sleight of hand, Kant gave a threatened Christianity back its God, while cunningly admitting that His existence could never hope to be rationally proven and established beyond all doubt.

Kant was a shrewd operator. He was the diplomat of philosophers, the ambassador who reconciled antagonistic schools and ideas. He criticized the Church, but not its essential dogma and doctrine. Apparently, he could not free the world from Mysteria. Perhaps he too needed it. One way or another, after all is said and done, Kant's ideas had little impact on the real problems besetting man. After all his exhaustive efforts, the Mysterium still loomed as large and foreboding as ever. As French philosopher Voltaire commented: "If God did not exist, it would be necessary to invent him." Few men have expressed the predicament of mankind more succinctly.

> *Modern Western philosophy has made the subject the epicentre of inquiry. Kant suggests that the antennas of knowledge could neither reach God, nor yield an understanding of the infinite, but that certainty about the rules, which should guide a rational moral subject, would be more easily attainable. Even if the thing-in-itself proved to be somewhat elusive, patterns of subjective enquiry could be postulated more readily. Nevertheless, this retreat on the part of the subject proved to be dissatisfactory to many philosophers, because human beings yearn for something beyond their own reason to appeal to. Even Kant did not dispense with the notion of God entirely because human beings need a kind of "external reassurance" that their moral behaviour would somehow be rewarded. While the afterlife was unknowable, Kant reluctantly concedes that even our rationality is not sustainable without it. He widens the potential rift between the knowing subject and an unknowable world, and in so doing prepares the way for a philosophy of authenticity by focusing attention on the subject in a more direct way than had ever been done before* – Katrin Froese

Tea and Existentialism

> *All that we are is the result of what we have thought* – (The Dhammapada)

Heidegger emphasized that philosophers of previous ages were mistaken in their inquiries into existence. They did not deal with existence itself, but with essences – that is, a fixed, unchanging attribute of a thing that supposedly exists in some rarefied state behind the world of appearances. Heidegger knew that if an essence exists it must come *after* existence. He knew that essences are a conception of mind and have no physical reality.

How can a beam of light, a swan or panther have an "essence?" Plato sought for the Forms or archetypes that supposedly exist behind physical phenomena. He could not provide a satisfactory account of what they are or where they are located, and did not realize that they were unreal objects of consciousness, not nature. They were simply beautiful but arbitrary abstractions. Christian theologians, such as Thomas Aquinas, sought to prove the existence of God, whom they believed created the universe. Of course, their God was, yet again, a Mysterium or phantasm conjured by their own minds. Would any group agree on every detail of the character of a God conjured by their own minds? Would there ever be peace and agreement in such a

case? The answer should be obvious.

In Heidegger's philosophy, essences and abstractions are dispensed with, along with gods, paths, metaphysical speculations and tautological theological ideologies. His decision to dispense with previous theological and philosophical systems does not make Heidegger an atheist. Nor does it mean that atheists and Positivists are correct with their denials. From Heidegger's point of view, the materialism of atheists is as misconceived as the essences of Idealists. They are Mysteria of a different sort, but Mysteria nonetheless. Neither party is interested in the question of Being.

> *Martin Heidegger follows in Nietzsche's footsteps as a pivotal figure in the West's attempt to grapple with its growing unease regarding metaphysics. Like his predecessor, he is critical of metaphysical attempts to predicate truth on the unchanging essence of things. Nietzsche sees philosophy as the means through which the subject attempts to assert control over the world and impose limitations on the limitless* – Katrin Froese (*Nietzsche, Heidegger and Taoist Thought*)

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> *...a dogma has been developed which not only declares the question about the meaning of Being to be superfluous, but sanctions its complete neglect* – Martin Heidegger (*Being and Time*)

For Heidegger, Being is the key. Although all men share it, most escape it by straying into religion, metaphysics, science, technology, politics, social reform, domestic minutiae, or whatever distracts them from facing the significance of their actual presence in a universe which must be at least as intelligent as the minds within it, which it has brought into being.

Theologians and techno-materialists alike want power not Truth. In their own way they are aggressive and acquisitive. They wish to grasp the natural, ambient, negentropic power that eludes them, and want to find out where nature plugs in. In their attempts to scientifically and philosophically scrutinize nature's mysterious properties, high-brow thinkers of history reinforce the subject versus object dichotomy. Theologians conjure a anthropomorphic God and exalt him as the creatrix, whereas materialists recognize a sensually-perceived material world of fixed mechanical laws. The former believe man's origins lie outside the known universe, while the latter see man merely as a highly-developed ape with no supernatural origin. Both metaphysician and materialist miss the essentials. What distinguishes man is not that

he is capable of thought. After all, thought happens naturally and is rather automatic. No! What distinguishes a man is what he thinks about.

Heidegger emphasized, as Schelling had before him, that there can be no true thought without thought of Being. On some deep level we are all aware of this fact. Behind our normal daily thoughts and actions is the presumption of existence. However, the remembrance is shadowy and indistinct because we are preoccupied with more pragmatic and prosaic duties and goals. Nevertheless, according to Heidegger, an Authentic Man is one for whom Being matters.

> *It is not because of thinking that there is being, but because of being that there is thinking* - F. W. J. Schelling

According to Heidegger, the situation changes for the better when we develop *care* for Being – our own Being that is, rather than that of God or humanity:

> *Just as Being has primacy over beings because it gives birth to them, Being has primacy over thought because it makes thought possible. In this sense, thought does not do anything, but by its very nature is a recollection of its source: "Insofar as thought is, it is the recollection of Being and nothing else." Truth, therefore, is not something that man invents, but that which is prior to his thinking. In this sense, both truth and Being are prior to thinking* – John Steffney (*Transmetaphysical Thinking in Heidegger and Zen Buddhism*)

Martin Heidegger

For Heidegger reality is not something to be probed and analysed. It is something to be wondered at and awed. As Danish philosopher Soren Kierkegaard wrote, "Life is not a problem to be solved, but a reality to be experienced." The man who contemplates existence and cares for Being is Dasein or Authentic Man. He alone thinks truly.

> *Being is only Being for Dasein* – Martin Heidegger

The kind of thinking Heidegger was concerned with is close to gratitude. In German the words for “thought” (*denken*) and “thanks” (*danken*) derive from the same root. This etymological similarity was most important for Heidegger who emphasized that thought must be infused with care and gratitude. He believed that when thinking is “care” Being is back of it. Being is present, expressing itself through and directing thought.

> *The most thought-provoking thing in our thought-provoking time is that we are still not thinking* – Martin Heidegger

Man is not only a spectator of the world, having originated somewhere outside it. On the contrary, he is part of it. He and his world are made from the same stuff. In order to be able to think about the world, the world must be accessible to thought. In other words, thought and the world are not separate, and the subject and object are definitely less dissimilar than Rationalist philosophers such as Plato and Descartes conceived. After all, Heidegger asked, what makes thought possible? What prompts interest in an object? What directs

the so-called subject toward an object? The Rationalist would say that mind does the trick, but Heidegger disagrees. Surely it is the object that invites observation and analysis. The object we perceive commands the attention of our thought and cannot be passive in the way commonly imagined. Therefore, according to Heidegger, there is no strict difference or division between apparent subjects and objects. They are in deep relationship with one another. This relationship is a fact of Dasein or Being-in-the-World.

> *Every seeking gets guided beforehand by what is sought* – Martin Heidegger (*Being and Time*)

Tea With Das Man

> *Beware the barrenness of a busy life* – Socrates

Heidegger referred to the inauthentic man as *Das Man*, and described him as alienated and alone. Such a man is either directed by the Mysteria conjured by his pseudo-self, or exhausted by its demise. Heidegger did not agree that man's existential dilemmas were caused by a religious falling off or moral decline. The reason for man's plight went deeper than that, although few thinkers addressed the true problem. Man's plight was rooted in his lack of attention to the question of Being and inattention to the profundity of his own existence. Man must *care* about Being, said Heidegger. From an existential point of view, it is by way of his *sorge* or "care" of Being that man comes alive and deepens his rapport between himself and the world. This care in turn engenders a deep but great humility or great littleness. Man does not strut about as master of nature. Instead he lives in awe of it. Care and love for life overrules the will to control and possess what can never permanently be his.

> *Man is not the lord of beings. Man is the shepherd of Being. Man loses nothing in this "less;" rather, he gains in that he attains the truth of Being. He gains the essential poverty of the shepherd, whose dignity consists in being called by Being itself into the preservation of Being's truth* – Martin Heidegger

We might ask what is Das Man's state given that Being is *not* his concern?

> *Pascal was concerned with 'inauthentic existence,' the way that people waste their lives in amusement or trivialities… Heidegger also talks about 'Being that degrades itself in the mediocrity of everyday life'…His whole philosophy seems to be based upon the fundamental insight – the feeling that the basic problem of human beings is their 'forgetfulness of*

> *Existence'…Heidegger writes: 'Man alone of all existing things…experiences the wonder of all wonders – that things exist'* – Colin Wilson (*The Outsider*)

Das Man is existentially moribund. His mind is not focused on truth. He is not involved directly with anything real, particularly not his own existence. He is "thrown into the world," but has nothing but a functional and trivial relationship with it. The only intense relationship he experiences is with his perverse ideas about the world and its objects; ideas based entirely on the presence of Mysteria, whether it be God or some other mental abstraction such as Oneness, higher states of consciousness, world peace, brotherhood of man, wealth, fame, power, and so on.

Because Das Man has no true rapport with the world, everything he sees or interacts with remains undisclosed to him. The nature of things remains concealed. It is as if, says Heidegger, the objects of the world lie asleep. Hence, man is alienated and vagrant. What he sees are his ideas about what he sees, not what actually exists. But his myopia is not, as Bishop Berkeley ridiculously asserted, because the world does not exist beyond his perception of it, but because the world is *distorted* by mind. As Madame Blavatsky appropriately said, "Mind is the slayer of the real."

This lamentable condition was diagnosed by Vedic sages who, thousands of years ago, wrote that Maya was not, as most believed, illusion, but that the ideas man had about Maya (or nature) were illusionary. Their wisdom is confirmed by modern-day scientists:

> *What we observe is not nature itself, but nature exposed to our method of understanding* – Werner Heisenberg

Technology: The New Mysterium

> *When we lose the fundamentals, we supplant them with increasingly inferior values which we pretend are the true values* – Taoist Saying

If and when one Mysterium fades, another inevitably rises in its place. When religious ideas proved unsustainable, men of science stepped forth to offer another set of “gods” and “values” for veneration. Atheism and materialism are the result and expression of man’s dissatisfaction and exhaustion, not achievement. They are marks of existential failure. Technology works to decorate the cells in which men have wilfully incarcerated themselves.

As long as man is dominated by his ego or pseudo-self – programmed as it is by society – he is doomed to remain under the control of

Mysteria. Existentially, man has learned through the ages to enjoy the meagre comforts afforded him while he remains incarcerated in his social and mental prisons. Even when the doors to his cell are thrown open by the wind, he refuses to vacate. He prefers the silence of the cemetery rather than the silence of the temple. As poet T. S. Eliot said, “Humankind cannot bear very much reality.”

The Mysteria-haunted man seeks his object in a similar manner as the pilot of a jumbo jet seeks a far off destination. The jet is the vehicle invented to cover the distance between traveler and goal. What happens, however, when the destination is found not to exist, or when the charts fly out the window? What is man without his search for the meaning that is no meaning? What does he become? Is he not condemned to fly round and round aimlessly, condemned to maintain the plane in which he is trapped? This is the present situation and predicament of men who are, existentially speaking, on autopilot. Technological man, like religious man, probes into what exists to find the essence. He grabs batons left by Platonists and theologians. The difference is that technological man’s Mysterium is nature, or more correctly, a perverse understanding of nature.

> *To Nietzsche the typical philosopher is Plato. He and all his followers are accused of hypocrisy for making people believe that "the true world" of their own fiction is real and that man's ambition should be to attain to this "true world" (the world of philosophy, of science, of art, of ethical ideals) built above the real world. Nietzsche means to shatter all the idols of the past, and he has come to the conclusion that even the scientists were guilty of the same fault as the philosophers. They erected a world of thought, of subjective conception from the materials of the real world, and so he denounces even their attempts at constructing a "true world" as either a self-mystification or a lie. It is as imaginary as the world of the priest* – Paul Carus (*Nietzsche and Other Exponents of Individualism*)

Technological man also probes into *himself*, fascinated about how his brain functions and body "ticks." He pays little attention to the God of theologians, but is Mysteria-haunted nonetheless. A perverse conception of nature and the physical body are his new Mysterium. It is the raison d'etre behind everything technological man thinks, does and builds. Infected by his new Mysterium, modern man seeks to uncover the secrets of brain and body. He probes, investigates and experiments, but gets no nearer to the truth of existence:

> *But if man is to find his way once again into the nearness*

> *of Being he must first learn to exist in the nameless…Before he speaks man must first let himself be claimed again by Being, taking the risk that under this claim he will seldom have much to say* – Martin Heidegger

Technology and specialization blind us to Being. When we attempt to observe a phenomenon, we concentrate and are bound to focus on it to the exclusion of everything around it. Reason isolates the object seen from its background and is incapable of seeing wholes. We are victims of Blake's "single vision."

> *The more specialized a vision the sharper its focus; but also the more nearly total the blind spot toward all things that lie on the periphery of this focus* – William Barrett (*Irrational Man*)

> *The word "theory" derives from the Greek verb theatai, which means to behold, to see, and is the root of the word theatre. At a theater we are spectators of an action in which we ourselves are not involved. Analogously, the man of theory, the philosopher or pure scientist, looks upon existence with detachment, as we behold spectacles at the theater* – ibid

Heidegger's analysis of Materialism, Atheism and technological scientism occurred *after* the age of Idealists and Rationalists. One Mysterium burned to the ground and another rose from the ashes. Under the shadow of a new Mysterium, technological man took birth. His life purpose was directed by Protestant theologian John Calvin whose teachings attempted to erase from his mind any deep sense of Selfhood. Steeped in his "Work Ethic," modern man has less reason to be overly preoccupied with the nature or orientation of his mind, because the engineers of the Calvinist-Behaviorist societal model assure him that mind does not exist. What a relief for technological man to know that his sole purpose is simply to serve his brothers while repressing and ignoring what goes on inside his own head and heart.

> *Twentieth-century peoples have erected so many psychological barriers against strong emotion, and have invested those defenses with so much of the energy derived from forbidden impulse, that they can no longer remember what it feels like to be inundated by desire. They tend, rather, to be consumed with rage, which derives from defenses against desire and gives rise in turn to new defenses against rage itself. Outwardly bland, submissive, and sociable, they seethe with an inner anger for which a*

> *dense, overpopulated, bureaucratic society can devise few legitimate outlets* – Christopher Lasch (*The Culture of Narcissism*)

The Calvinist-Behaviorist model alleviates man's existential anxiety because it allows him to doubt and neglect the true significance of thought and existence. It provides him with the panacea he needs to reduce the inner tension that arises if and when the true Spirit of Rebellion stirs to trouble him. By losing himself in his societal and domestic roles, man assuages inner angst. Questions of life and death become largely insignificant. Winning the acceptance of his brothers, and being rewarded for work well done in this life and the next is the history of philosophy explains why Pragmatism, Logical Positivism and Das Man's raison d'etre. Encouraging his sons and daughters to live as he lives – to forget Selfhood, ignore antisocial impulses, labor mechanically within the social hive, indulge in meaningless recreation, be suspicious of outsiders, and replace one Mysterium with another, equally contrived and false – is business as usual for the modern man.

> *In my practice I see kids becoming incredibly consumerist… The most stark example is when I ask them what they want to do when they grow up. They all say they want to make money. When they talk about their friends, they talk about the clothes they wear, the designer labels they wear, not the person's human qualities* – Dr. Kanner (Wright Institute of Psychology, Berkeley)

Throughout history, with every step they have taken, men have moved further and further away from Numina. Man has become increasingly estranged and psychically shallow because his thinking continues to avoid the question of Being. As a result of new, improved Mysteria, nature suffers ever worsening desecration. Man's technology is as toxic as he is himself. With his instruments and machines man seeks to dominate nature, and yet, at the same time, win her back. He behaves toward nature as most rapists do toward their victims – attempting to love *and* destroy at the same time.

A similar derangement exists for religious minds. The dogmas of theologians – regardless of whether they are orthodox or alternative in type – seek to explain and know the unknowable. They seek to penetrate the "great mystery." However, the mystery of life is only, as Taoists knew, unknowable because of the perverse state of man’s consciousness. It is deranged thinking about *himself* that serves to keep the Truth beyond his grasp.

> *The few precepts in favor of animals that we encounter in*

> *the Bible have been interpreted by most of the outstanding religious thinkers, Paul, Thomas Aquinas, and Luther, as pertaining only to the moral education of man, and in no wise to any obligation of man toward other creatures. Only man's soul can be saved; animals have but the right to suffer…Pope Pius IX did not permit a society for the prevention of cruelty to animals to be founded in Rome because, as he declared, theology teaches that man owes no duty to any animal* – Max Horkheimer (*Eclipse of Reason*)

Fundamentally, there is little difference between the thinking that brought about religion and that which brought about scientism. Science is ostensibly preferable to theology because it apparently seeks to reveal nature's secret ordinances so we might discover how the material world came to be. But the attempt to know and understand the world is doomed to failure because man has projected his Mysterium onto it. His perverse idea about nature stands between him and a clear, direct communion with nature. The mind that wishes to know nature's secrets must be *natural* – that is, sanitary and sane. When the Imperial Self awakens, nature's voice will be heard. When the pseudo-self is in charge, the voice remains silent.

The great German philosopher Ludwig Feuerbach understood that theology had wholly failed to explain the meaning of life. He finally rejected theology and said, "I can bring myself to study no more. I long to take nature to my heart, that nature before whose depth the faint-hearted theologian shrinks back..." Feuerbach, like Freud, rightly concluded that God is simply an abstraction created by unsane minds.

German philosopher Ludwig Feuerbach was one of the first thinkers to understand that God is made in the image of man.

To be sure, science has for the most part accepted that there is no theologically-posited Mysterium. It has, however, conjured its own Mysterium in the place of that preceding it. Science studies a dead world without meaning. Well, as we have seen, Descartes trusted that God existed and would not deceive him. Scientists do not believe in God, honest or otherwise, but are themselves well and truly deceived as to what they see. This is because they analyse reality with concepts and systems not truly empirical. The mathematical constructs by which men of science seek to comprehend the mysteries of nature, are abstractions generated by minds already infected by Mysteria. They are not connected to the phenomena of nature.

> *No final and wrapped-up, all inclusive theory of reality will ever be perfected. The nature of all language, the forms of logic, the duality of matter beneath the surface we observe, the power of rules to generate new structures, the limits of knowledge, the special character of complex as opposed to simple systems, all point to this conclusion. In this respect, science and art, philosophy and politics, history and psychology, meet on common ground, so that the barriers*

> *between cultures break down under the recognition that all are incomplete and always will be; that no single discipline, no school of thought has a monopoly on the truth. The truth has itself become more difficult to define as a result of the last half-century of discoveries in what used to be known as the exact sciences, making them richer, but not necessarily more exact and disturbing them to their foundations* – Jeremy Campbell (*Grammatical Man*)

The average materialist-scientist does not want to have his ideas about the world contradicted and altered. He imposes his false understanding and perverse notions onto the world. Consequently, there is absolutely no communion whatsoever with nature as it is. As William Wordsworth wrote "...our meddling intellect mis-shapes the beauteous forms of things: we murder to dissect."

Technical Ecstasy

> *I am not denying that great gains have resulted from the evolution of civilized society. But these gains have been made at the price of enormous losses, whose extent we have scarcely begun to estimate* – Carl Gustav Jung (*Approaching the Unconscious*)

The average scientist fails to understand that man constantly changes during his existence. Indeed, existence *is* change. And the man who is changed by the world goes forth to change the world. Neither the world nor man is the same one moment to the next. Nevertheless, for the most part, men of science, like theologians and Rationalists of old, conceive of and desire a fixed hierarchical structure of reality. Consequently, scientists tend to view the world as imperfect and set about mending, improving and inventing. Moreover, as far as men of orthodox science are concerned, a correct understanding of reality and right relationship with the world comes in the future. It is attained after periods of gradual mental and social improvement. Each scientist zealously works toward the bright tomorrow in which men of his sort will attain a fuller understanding of reality. This idea of progress, however, conceals a totalitarian attitude and agenda. It implies a *hierarchical* organization of knowledge and experience. The worldview is maintained by overt and covert suppression of dissent and open domination and war, and by a profoundly *collectivist* outlook, since no single person living at any particular time in history can hope to be there at the end when final scientific revelations occur. The nirvana of scientists ostensibly occurs in an indistinct future arrived at by way of a road lined by innumerable men in white coats. The improbable final revelations are, therefore, not those of the individual but the

multitude. In this respect, science is as disingenuous and collectivist as religion. Like the tower of Babel, the grotesque edifice of the scientist will rise no higher than that once erected by theologians before crashing heavily to the ground.

> *World is never something static, something merely given which the person then "accepts" or "adjusts to" or "fights." It is rather a dynamic pattern which, so long as I possess self-consciousness, I am in the process of forming and designing* – Rollo May (*Existence*)

> *…Heidegger's objective is not to yield scientific certainty but rather to encourage a process whereby we continuously locate ourselves in the larger context of Being. It is a philosophy which affirms and celebrates the limitations of the human subject. The concept of Being reminds us that we are part of a whole that predates us, but at the same time, we are impelled to create this wholeness by interrogating the whole in such a way that interconnections are continuously forged. The whole is not static, it is movement, and this is why it will resist all attempts to be known* – Katrin Froese (*Nietzsche, Heidegger and Taoist Thought*)

The promises and glowing future visions of scientists may look good on paper and make effective propaganda goading men into "hive-think." We must, however, never cease asking how a deeply and inherently flawed consciousness can attain true understanding just because time elapses. The mind that seeks to discover a systematic and fixed knowledge about the reality is not directly participating in reality. Consequently, such a mind will never know anything more than its own ideas about reality. Poisoned by Mysteria – their mind-forged ideas about ideas – scientists and theologians feverishly explore one dark phantom-haunted labyrinth after another; finally returning to the beginning in as desolate a state as when their senseless searches began.

Taoists insist that existentially inauthentic men – Heidegger's *Das Man* – make and shape the world into what they *want* it to be. Their gods are preposterously *human* in form. The Taoist, however, does not condemn man's Mysteria-directed adventures. He does not interfere or attempt to fix perversity. He knows that evil bears within its heart the seed of its own destruction.

The Taoist realizes that man has the perfect right to manufacture his simulacra or analog reality. He has the right to fashion his own prison, just as he has the right to live in one made by others. He has the right

to conform or not conform, to live or commit suicide. If he does not wish to accept the illusions of other men, he can busy himself making his own. It is not the Taoist who commissions laws and regulations or establishes civilizations. That job is not undertaken by the freest of men, but by those already in mental bondage. The Taoist despises all chains, be they of iron or gold. He knows that a man who cannot find a temple in his own heart will never find or make one in the world.

> *He who rules men lives in confusion: He who is ruled by men lives in sorrow. Tao therefore desired neither to influence others nor to be influenced by them. The way to get clear of confusion and free of sorrow is to live with Tao in the land of the great Void* – Chuang Tzu

Many would say, as philosopher Michel de Montaigne did, that students of classical institutions of learning do not, for the most, apply what they've learned to their lives. However, this is not wholly accurate. The problem is that educated men *do* translate what they have learned from school into their lives. Technological man is indoctrinated and trained to perform and obey rather than think for himself. He succeeds in the world by venerating the Mysteria that enslaved his betters. His time is spent devising better methods to seek for the roots of the Mysteria that eluded his predecessors.

Montaigne had a quotation etched into the ceiling of his study which reads, *The happiest life is to be without thought.* He was one of the first philosophers to realize that man was trapped by his inauthentic patterns and objects of learning. He did not realize that the problem is not thought itself, but what men tend think about – or more correctly, what they have been conditioned to think about. Heidegger, who was opposed to all forms of abstraction, wrote, *He who thinks great thoughts often makes great errors.* He was speaking about the orientation of thought. Thoughts about illegitimate objects – Mysteria – are not truly great, but erroneous.

Heidegger insisted that man will never know all there is to know about himself or the world. Such knowing is not the point of life. It is not the goal of science because the mind of man is simply not up to the job. Thinking does not occur so mysteries of nature can be discovered. That man has turned his thought to such questions does not mean his thought is correctly directed and applied. In fact, the mind's focus must be its own *existence*. For Heidegger, thought is a door through which Being presents itself, or whatever aspect of itself it desires to reveal to an open *individual* mind. When Being makes an appearance it does not become an *object* of thought as a Rationalist would understand it. This is because Being is not static and knowable

in a reductionist sense. Thought and Being embark on a journey as individually construed as a snowflake or fingerprint. There is nothing collective about the relationship or journey, nothing a scientist can quantify or comprehend.

> *Man never steps in the same river twice, for it's not the same river and he's not the same man* – Heraclitus

The fact that nature and Being remain elusive is central to Taoism. The Taoist knows that the mind that seeks to know the secret of everything will simply fail in its undertaking.

> *While Being makes philosophy possible, it can never be grasped by philosophy* – Katrin Froese (*Nietzsche, Heidegger and Taoist Thought*)

> *Heidegger's form of philosophizing can be seen as a celebration of Being rather than a grasping of it. In both the "Dao de Jing" and "Being and Time," philosophizing is a spiritual experience* – ibid

As Heidegger emphasized, it is an *individual* mind that is solely capable of being open to Being. Only *Dasein* – a caring, temporally present man – provides a portal for Being to enter and express itself. And in a world where individuality becomes less apparent, Dasein diminishes. The less individuality, the less *reality*. As man becomes increasingly collectivized in thought and behavior, the more he distances himself from himself and the real.

> *…What has happened in modern industrial society is that traditions, and common values, and genuine social personal ties with others, have largely disappeared. The modern mass man is isolated and lonely, even though he is part of a crowd; he has no convictions which he could share with others, only slogans and ideologies he gets from the communications media* – Erich Fromm (*Anatomy of Human Destructiveness*)

As far as the World Order goes, inauthentic man is superfluous and replaceable. In the artificial world he inhabits – of conveyor-belts, high-rises and cubicles – Das Man becomes a simulacra – a duplicate or replica. He is not replaced by a machine, he becomes one. Eventually, the Disciples of the Mysterium make their world an authenticity-free zone. In their perfect Global Village a truly Self-interested, Self-aware individual has little to no chance of asserting himself or going his own way. He must join in the ritual and conform to society's expectations. If he does as he is told, he receives approval and benefits, and is deemed good and moral. If he refuses to do so, he

is branded an iconoclast and punished for his greatness; crucified on the stake of his Selfhood, and warned by his masters that his impulses toward Self-determination are a source of interminable anxiety and pain.

> *In the cybernetic age, the individual becomes increasingly subject to manipulation. His work, his consumption, and his leisure are manipulated by advertising, by ideologies, by what Skinner calls "positive reinforcements." The individual loses his active, responsible role in the social process; he becomes completely "adjusted" and learns that any behavior, act, thought, or feeling which does not fit into the general scheme puts him at a severe disadvantage; in fact he is what he is supposed to be* – Erich Fromm

The antihuman technological conception of man as machine was espoused by innumerable philosophers, most of whom following the footsteps of English elitist philosopher Thomas Hobbes, who believed that a state of interminable antagonism and war was the natural state that has always existed in the human kingdom:

> *Thomas Hobbes used the favored technique of the time, pure reason, to try to deduce the origins of the social and political structures that held the world together. He made the case that in a state of nature man was governed by nothing but his own appetites and aversions and was free to do anything to get what he wanted, including murdering his neighbor. In short, humanity lived in a benighted state of war. For humankind to escape from the homicidal pursuit of self-interest that was our natural inclination, social regulation had to be imposed from on high by a sovereign* – John T. Cacioppo and William Patrick (*Loneliness*)

> *Human beings are physical objects, according to sophisticated machines all of whose functions and activities can be described and explained in purely mechanistic terms. Even thought itself, therefore, must be understood as an instance of the physical operation of the human body. Sensation, for example, involves a series of mechanical processes operating within the human nervous system, by means of which the sensible features of material things produce ideas in the brains of the human beings who perceive them* – Garth Kemerling (PhilosophyPages website)

The physicalism of Hobbes continues to be promulgated today by "philosophers" such as Richard Dawkins and Daniel Dennett. Dennett

tells us:

> *The individual cells that compose you are alive, but we now understand life well enough to appreciate that each cell is a mindless mechanism, a largely autonomous micro-robot, no more conscious than a yeast cell…Until fairly recently, this idea of a rather magical extra ingredient was the only candidate for an explanation of consciousness that even seemed to make sense. For many people, this idea (dualism) is still the only vision of consciousness that makes any sense to them, but there is now widespread agreement among scientists and philosophers that dualism is – must be – simply false: we are each made of mindless robots and nothing else, no non-physical, non-robotic ingredients at all*

Nonsensical theories and positions of this kind have been contradicted by thinkers such as Rupert Sheldrake, Fritjof Capra, Arthur Koestler, Neils Bohr, David Bohm, Werner Heisenberg, and other academic heavyweights. New discoveries and paradigms in neuroscience, linguistics and Quantum mechanics are forcing materialists to gradually, if duplicitously, change their tune to save face. Leonard Shlain, Gregg D. Jacobs, Michael S. Gazzaniga and Steven Thaler are taking on the task of tut-tutting their archmaterialist colleagues across college corridors, suggesting as politely as possible that they accept that nature is very much alive and intelligent, and that reductionist theories are being undermined as every day passes.

If technological man's insight and direction does not drastically change for the better, the future will inevitably see the creation of the *Being-less* man. The wildest dream of Dr. Frankenstein will become reality, and science will finally give birth to the perfect machine-man. The creature will walk, talk, see, taste, feel, hear and think; and have a higher degree of physical and mental perfection than his creators. His intelligence will be exceptional, his speed formidable, his durability and strength insurmountable. He will be a marvel, and eventually more of his kind will be bred to populate tomorrow's Global Village. The *posthuman* creature will be exceptional in practically every way and will outsmart and outperform his inventors. He will not, however, *exist.*

> *We need a program of psychosurgery for political control of our society. The purpose is physical control of the mind. Everyone who deviates from the given norm can be surgically mutilated…The individual may think that the most important reality is his own existence, but this is only*

his personal point of view. This lacks historical perspective. Man does not have the right to develop his own mind. This kind of liberal orientation has great appeal. We must electronically control the brain. Someday armies and generals will be controlled by electric stimulation of the brain – Dr. Jose Delgado (*Physical Control of the Mind: Toward a Psychocivilized Civilization*)

…I have seen a marked change in the personality problems of the people consulting me. The neuroses of earlier times, represented by the incapacitating guilts, anxieties, phobias, or obsessions, are not commonly seen today. Instead, I see more people who complain of depression; they describe a lack of feeling, an inner emptiness, a deep sense of frustration and unfulfillment…This absence of feeling, gives one an impression of unreality about these people. Their performance - socially, sexually, and in the work world - seems too efficient, too mechanical, too perfect to be human. They function more like machines than people – Alexander Lowen (*Narcissism*)

Tea and Simulacra

In history the way of annihilation is invariably prepared by inward degeneration – Jakob Burckhardt

If we examine most people in urban settings, we see that their existential ennui is very deep. We also see that man is filling his abscess with more technology. Gadgets are now man's best friends. Nevertheless, the quality of man's existence is not improving. His emotional and spiritual problems are not being mended. Why? The answer is because even if man had infinite power, time, inventiveness and resources, he could never create enough mental and physical junk to fill the void left by the absence of Being. Once, man invented God and used him to fill the psychic void. This worked quite well until modern times. Now the God delusion, and all that goes with it, no longer serves people who find themselves unable bring meaning from within or fill their psychic chasms.

The social theory of ethics substitutes "society" for God - and although it claims that its chief concern is life on earth, it is not the life of man, not the life of an individual, but the life of a disembodied entity, the collective – Ayn Rand

Refusing to change the road he is on, man becomes what Jean Baudrillard referred to as a "simulacra." He becomes a pale shadow or replica of MAN. His voice says nothing of importance. His eyes see

nothing of importance. His attention is on nothing of importance. His ideas are not his own. His consciousness is the dust bin of society. His bloodstream is poisoned by toxic food, his stomach a graveyard full of the flesh of cruelly slaughtered animals. His thoughts are deranged, his relationships dysfunctional and hypocritical. So stands the creature filling the world with detritus – the banal music, magazines, television programs, pop icons, billboards, gossip and mind-corroding drivel.

> *Another solution to man's existential split problem is quite characteristic of contemporary cybernetic society: to be identified with one's social role; to feel little, to lose oneself by reducing oneself to a thing; the existential split is camouflaged because man becomes identified with his social organization and forgets that he is a person…he forgets himself by ceasing to be a "he," by ceasing to be a person and becoming a thing* – Erich Fromm (*Anatomy of Human Destructiveness*)

In the end, man's conception of individuality and Selfhood erodes and becomes insubstantial. His passion to seek answers wanes and he eventually prefers to be directed by sadistic leaders he votes into power. He becomes compliant and docile in almost every respect. In this state he becomes a victim of Freud's so-called Thanatos Instinct, which psychologist Otto Rank correctly defined as the state of man living unconsciously in the world, immersed in endless domestic minutiae and doing everything he can to avoid the call of his own soul.

Athenian philosopher Aristotle questioned what makes man truly *human*. Everything on earth has a certain property or capacity that distinguishes it. So what distinguishes man? What does he do supremely well? What is his purpose? Philosophers such as Aristotle decided that man's highest purpose is thinking and philosophizing. After all, as we said, man is the only creature who can think about thought and the meaning of existence.

Of course, at this point in history man is *not* human in the full philosophical sense. He is not authentic; he is a *facsimile* of Man. This is the reason why men now toy with ideas of cyborgs and robots, and why science races toward organic computering and human replication. Man is getting ready to upgrade the Mysterium yet again. It needs renovation and must be reinvigorated if man is to save himself from complete destruction. At least that is the theory.

> *Technology…the knack of so arranging the world that we don't have to experience it* – Max Frisch

Pseudo-Individuality

> *The fact that millions of people share the same vices does not make them virtuous, the fact that they share so many errors does not make the errors to be truths, and the fact that millions of people share the same forms of mental pathology does not make them sane* – Erich Fromm (*Escape From Freedom*)

Inauthentic man – Das Man – is unsane. He is a pseudo-individual who genuflects before pseudo-individualistic icons conjured into being by those who wish to maintain man's conformity to the collective. This policy is aided and abetted by man's ego, itself a product of the Collective. Man's ego is not personal but social. This much was surmised by philosopher George Wilhelm Friedrich Hegel and later confirmed by Sigmund Freud. The ego is simply a pseudo-self; a construct of the world in which man lives; a pastiche of the collective's *idea* of what man should be. Until the ego is realigned with the Imperial Self, and Mysteria uprooted, the ego will continue to fantasize that what it creates is more real than reality itself. As a result, man will remain existentially derelict.

> *…the prevalent sensation of oneself as a separate ego enclosed in a bag of skin is a hallucination which accords neither with Western science nor with the experimental philosophy-religions of the East…This hallucination underlies the misuse of technology for the violent subjugation of man's natural environment and, consequently, its eventual destruction* – Alan Watts (*The Book: On the Taboo of Knowing Who You Are*)

Modern man may not require a global church or centrally imposed ideology, but is able to choose instead from a thousand new improved brands of Mysteria. He can custom-design his own special phantasm, and believe himself freer because he has been granted something his forbears were forbidden.

Under the delusion of pseudo-freedom, modern man makes straight for the Global Village – the wet dream of his even more unsane controllers. Man has great antipathy to freedom and the men who direct him toward it. He prefers to vote in every kind of human devil and hand them the reins of power. He prefers to identify with the objects of his hatred and fall into lockstep with the social engineers who know just how to drag his attention outward by promising him all kinds of shining future utopias. The misleaders, however, only lead man where he wants to go. They know that humans will, as Carl Jung said, "do anything, no matter how absurd, to avoid facing their own

souls."

> *The collective mind, if there is such a thing, reflects the needs of the group as a whole, not the psychic needs of the individual, which in fact have to be subordinated to the demands of collective living* – Christopher Lasch (*The Culture of Narcissism*)

Authentic man, in touch with his existence, is in perpetual conflict with his unawakened fellows in the world. He responds to the impulse for freedom that exists within him and tries to keep from falling back into the hive. He seeks to maintain his personal understanding of Self and reality. He knows how he is changed by the world of men, and how his mind in turn affects the world around him. He knows that the "World Order" seeks to stamp out his instinct for individuality and freedom. He knows how collective consciousness seeks to colonize his mind and drag him back into group-think. He realizes that the content of his mind does not *exist*. It is not alive and real in the full sense of these words. His ideas are abstractions and constructs of mind, not born *from* direct experience but from contemplation *on* experience. In other words, his thoughts and ideas are less real than the phenomena of the world, not hierarchically structured or fixed and static.

> *Ninety-nine (students) out of a hundred are automata, careful to walk in prescribed paths, careful to follow the prescribed custom. This is not an accident but the result of substantial education, which, scientifically defined, is the subsumption of the individual* – William Torrey Harris

Bad Light, Good Shadow

> *...For Freud, the historical process is essentially tragic. The more man creates cultures the more does he frustrate his instinctual drives, the more unhappy and neurotic does he become* – Erich Fromm (*Love, Sexuality and Matriarchy*)

Mysteria is mind made. It is then projected onto the world and taken for something that exists independently of mind. The presence of Mysteria ensures we do not interact with reality as it is. It was born from trauma and we foolishly sought safety and security under its shadow. Nothing much has changed through the ages, despite the laudable work of perceptive philosophers and psychologists.

> *Most of our so-called reasoning consists in finding arguments for going on believing as we already do* – James Harvey Robinson

Because of the work of Sigmund Freud, psychologists know that men *repress* content threatening to their ego's image of itself. Post-Freudians emphasized that it is society that ultimately decides what man thinks about himself. Consequently, whatever brings an individual into conflict with other people, and whatever is disapproved of, is partitioned, dissociated and wilfully repressed into the unconscious. However, psychologists also know that dissociated or repressed content continues to act upon the conscious mind. It continues to act upon and affect the world. The ego of man is, therefore, condemned to interact not only with the world but the content of the unconscious pressing upon it. To avoid being flooded and consumed by distasteful content from inner and outer worlds, the ego must continually remain alert. Psychologists have rightly described the ego as a mass of defences. However, as we will see in Chapter Eight, the psychic defences may have a different aetiology than psychologists generally lead us to believe.

Below the repressed content, in the deepest and oldest hemispheres of the so-called unconscious is the Imperial Self, a man's true unadulterated identity that cannot emerge as long as the suppression of society and repression of the ego persist. Deep within the mind – even that of an inveterate conformist – lies the impulse for true expression and individuality. Occasionally, given the right circumstances, the impulse may make itself known to the conscious mind and violently erupt to the surface. If it does, a man's life not only changes, it becomes harder. He is now at odds with the world and most of the people in it. His ego will no longer be in charge of his life and will not allow himself to be waylaid or pressed into narrow

moulds for the sake of material security and physical comfort.

> *The real constitution of each thing is accustomed to hide itself* – Heraclitus

> *The self lies hidden in shadow...the "keeper of the gate," the guardian at the threshold. The way to the self lies through him* – Erich Neumann (*The Origin and Evolution of Consciousness*)

> *One of the major ways to integrate our inner opposites is by consciously confronting the shadow – the "dark" part of the personality that contains the undesirable qualities and attributes we refuse to "own." Facing and owning these attributes is a difficult and painful process, for although the shadow may contain positive elements of the personality, it primarily consists of our inferiorities – primitive, unadapted, and awkward aspects of our nature that we have rejected due to moral, aesthetic, and sociocultural considerations* – Gary Toub (*The Usefulness of the Useless*)

The Outsider possessed by the *Spirit of Rebellion* quickly finds himself in perpetual conflict not only with society, but with *himself*. The impulse of individuality will be countermanded by the collectivist conditioning that dominates his consciousness. This is one of the main reasons why he gives in and chooses to conform. He wishes to avoid the inner tension (or existential angst) that arises when and if the Spirit of Rebellion awakens. In Heidegger's view, man turns away from Being and lives in forgetfulness of it. In his inauthenticity he prefers to think in terms of "we," "us" and "our." His identity is ultimately of "oneself" rather than of "myself;" his desires those of his fellows; his vision of the world is shared by people who have likewise repressed their authentic natures.

> *Men have been taught that it is a virtue to agree with others. But the creator is the man who disagrees. Men have been taught that it is a virtue to swim with the current. But the creator is the man who goes against the current. Men have been taught that it is a virtue to stand together. But the creator is the man who stands alone* – Ayn Rand

Unless man becomes vigilantly observant about his mind's ability to generate Mysteria, he will remain unsane and deluded about himself and the world around him. Everything he sees will be through the lens of Mysteria, and everything he thinks about will receive attention after it appears beneath the shadow of Mysteria. Under the spell of Mysteria, man continues dreaming of a state of perfection after death, or in a future utopia he must dedicate himself to build. That his mind

is diseased and deranged does not bother him in the least. He will go in search of his roots *after* he builds his castles in the air.

> *States are as men, they grow out of human characters* – Plato
>
> *To understand the nature and quantity of government proper for man, it is necessary to attend to his character* – Thomas Paine (*Rights of Man*)
>
> *The more perfect civilisation is, the less occasion has it for government* – ibid
>
> *Only a virtuous people are capable of freedom. As nations become corrupt and vicious, they have more need of masters* – Benjamin Franklin

There is nothing social, scientific or collectivist about Being. It cannot be institutionalized or set up as an object of worship. It is the sum total of what everyone could think and say of it, and yet infinitely more than any human could ever say of it or imagine it to be. Tongues that speak and communicate thoughts to the world are incapable of explaining Being. In fact, human thought is far more limited than we are wont to admit or imagine. After all, we have a limited lifespan and unlimited things to know. It follows that thought is not enough for the task. In other words, *mind* is not enough. The mind simply cannot experience everything there is to experience. Moreover, mind cannot possibly understand everything there is to know about its *own* nature. Paradoxically, our mind will always know less than there is to know about itself.

> *…we know one thing at the cost of knowing something else, and it is simply not the case that we can choose to know everything at once* – William Barrett (*Irrational Man*)

Humans suppose the existence of an eternal mind that has given birth to everything that exists. Inwardly, the mind knows it is the creator of the phantasmic "eternal mind" that is nothing more than an idea. The mind prides itself on its unique ability to create a Mysterium that directs its activities and oversees its work. In the end, there is nothing amiss in this. All that has happened is that the mind has forgotten that it created the idea of the supernatural consciousness called God. The mind has inverted the reality and, as a consequence of its artifice, believes it has been created by the supernatural mind. Quite a mess, to be sure; made worse through the ages by most philosophers.

> *Reality is constituted by mind. At first mind does not realize this. It sees reality as something independent of it, even as something hostile or alien to it. During this period*

> *mind is estranged or alienated from its own creation. It tries to obtain knowledge of reality, but this knowledge is not genuine knowledge because mind does not recognize reality for what it is, and so regards it as a mysterious thing beyond its grasp. Only when mind awakens to the fact that reality is its own creation can it give* – Peter Singer (*Hegel*)

We take a lot for granted when we suppose the existence of an all-knowing God. This is because, in our present state of being, the only thing of which we may be certain is that our thoughts and ideas are *ours*. A man can be sure of only one thing – that what occurs in his head at least *belongs* to him. He knows his own idea of God because that idea belongs to his mind. However, he cannot presume to know God himself, should he exist. Indeed, a sane man must suppose that if something all-knowing exists, it is *nature*, not God. He realizes that nature created mind which created God – God being the projection of a damaged consciousness secretly wishing to rival and surpass nature's sovereign power.

Of course if we knew only of a single case of such mental aberration, things would not look so bleak. However, when we realize that millions of damaged minds exist, we can only fear for the future of humankind.

Accomplishment Without Action

> *The Sage is occupied with the unspoken and acts without effort. Teaching without verbosity, producing without possessing, creating without regard to result, claiming nothing, the Sage has nothing to lose* – (*Tao Te Ching*)

Thought is not enough. And since mind is dependent on time and experience, it follows that time is not enough. The scientist looks to the future and progress, which sounds good on paper. However, in reality it poses a major problem. After all, as we discussed above, because a single man's life is so brief, the scientific journey must be *collectivist* in nature, extending over the lives of countless men. By default, the individual is merely a link in a never ending chain of discovery and re-discovery. No single individual is in charge of the whole process or recipient of final illumination.

To change this state of affairs for the better, one must develop a new relationship with time, as well as with existence. Man must learn to economize his time, and live qualitatively. This is the idea behind the concept of "wei wu wei" – that is, accomplishment without action. Thought and time, as we experience them, are not sufficient to bring us into the presence of Truth. They can be as much a distraction from

Truth as paths to it. What is important is *attitude*. We can't change time itself, but can change our attitude toward it, as well as our personal relationship with it. We would do well to realize that the time that passes is the time marking our *own* lifespan. We might also realize that life is time and time is life. Additionally, thought makes time, not the other way around. Man's concept of duration is largely a mental construct. His understanding of time is altered by his mood and fluctuating level of concentration. So again, it is one's conscious attitude toward time and existence that matter. When and if the care (sorge) is there, we have a vital and deep relationship with life and time. When it is not there, time merely marks the minutes and hours of our inauthenticity and fallenness, our incarceration in the world of Das Man.

In order to cultivate a vital relationship with thought, time and existence, man must be his own master. He must be in charge of his mind. His thoughts must be his and his alone. This is a tall order in a collectivist world. In any case, science, the state, and other people will never teach a man how to change his relationship to the real. Each man must make the transition for himself, and do so without formal instruction. He does not come upon the Way or Tao unless he walks alone, free of coercion. Once the process begins, the Tao becomes guide. Nothing else is required except openness, mutability and ever deepening care for existence.

> *We don't receive wisdom; we must discover it for ourselves after a journey that no one can take for us or spare us* – Marcel Proust

Tea of Avidya

> *Mankind's self-alienation has reached such a degree that it can experience its own destruction as an aesthetic pleasure of the first order* – Jerry Mander

As said above, evil contains within itself the seeds of its own destruction. Therefore one need not directly engage a tyrant in order to have him fall. The Taoist does not confront evil so it may be invigorated by his energy. Instead, he gives evil a lot of room. He disengages and stands well back. He has no interest in attending roundtable discussions with Disciples of the Mysterium and letting his consciousness be infected by theirs.

The Taoist knows how precious Mysteria is to men possessed by it. He does not wish to take their beloved bride from their side. He knows that religion and technology are methods for conceiving, birthing and nurturing Mysteria. He knows how much man has sacrificed on the

altar of a Mysterium, and the price he has paid to be a Disciple. He knows man has succeeded in putting the natural world up for sale, and built a world of lies above the ancestral sanctum of his Imperial Self. He knows that man must face whatever is left of himself and the world; that he must live with the hollow, vacant, anaemic world and its stuff. Das Man must live in forgetfulness of Being and cohabit with his self-hate. He must remain aggressive, acquisitive and self-sadistic. He must continue to push himself, seek excellence, overcome obstacles, work out and shape up. He must invent more fitness machines, regimens and pastimes, and continue to *pump it 'till it hurts.* He must work ceaselessly to devise technologies to fill the void left by the Mysteria devouring his psyche and planet.

> *By his very success in inventing labor-saving devices, modern man has manufactured an abyss of boredom that only the privileged classes in earlier civilizations have ever fathomed* – Lewis Mumford

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From the earliest days of western philosophy man was told that his capacity to reason was what his life was all about. Reason, said Plato and Aristotle, is the faculty that makes man unique among animals. Reason sets him apart and explains the cosmos. It provides man with answers to the questions that vex him. Two thousand years after the age of Athenian philosophy, men continue to believe that reason is their salvation. And practically speaking, we cannot doubt that reason is essential to our existence. After all, without reason where would we be? However, as Heidegger rightly surmised, the operation of reason only partly reveals the mysteries of existence. It leads us to the door of the mystery but does not provide us with complete insight. This is because the reason did not bring reality into existence. On the contrary, reason is the result of the universal natural order. It follows that reason, for all its value, is secondary to Being. In other words, *existence* enables the possibility of thought. One must have soil to garden and air to breathe before they can walk and talk. One must exist *before* they can think. Reason, therefore, is the child of Being.

> *Philosophy gets under way only by a peculiar insertion of our own existence into the fundamental possibilities of Dasein as a whole. For this insertion it is of decisive importance, first, that we allow space for beings as a whole; second, that we release ourselves into the nothing, which is to say, that we liberate ourselves from those idols everyone has and to which they are wont to go on cringing before* – Martin Heidegger (*What is Metaphysics?*)

CHAPTER SIX

A Tyranny Of Words

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> *The limits of my language means the limits of my world* –
> Ludwig Wittgenstein

Before continuing, let us pause to examine some important philosophical terms which help you grasp the concepts presented in forthcoming chapters. Familiarize yourself with these terms by consulting dictionaries and encyclopaedias. A study of philosophical terms shows us that most of what we think we know about reality are merely personal *descriptions* of it; descriptions which constantly change through time.

Let's start with six thought-provoking terms:

> Pantheism: A theory which holds that God as an anthropomorphic (human-like) entity does not exist, and that the universe is, in fact, identical with the being known as God. In this case, there is no belief in regions or realms beyond the physically perceived universe. God and nature are one and God is not considered a metaphysical entity. When we commune with the natural world and the universe, we commune directly with God. Consequently, pantheists do not believe human beings are superior to other life forms. Pantheist beliefs have great antiquity, and were common among Druids, Celts, Hindus, Taoists and Native American Indians.
>
> Panentheism: God's presence permeates the known universe, but also extends beyond it into metaphysical regions. God made the universe and has the ability to move through it as well as remain apart from it. Alternatively, we can think of the entire universe as being inside the "body" of God. In any case, God is greater than his creations. Panentheism was espoused by philosophers such as Karl Christian Friedrich Krause.
>
> Pandeism: The term literally means "All is God." According to the theory, God and the universe are identical. We are incorrect to think of God as anything other than the natural world. He does not exist beyond

the universe and does not perform miracles or inspire revelations. However, unlike panentheists, pandeists do not consider God to be greater than his creation.

Deism: God is creator of the known universe, but entirely removed himself from it after bringing into being. God is not contactable by physical means, only through the operation of human reason.

Transcendence: The theory that God's being is capable of existing in regions and realms beyond the physically perceived universe.

Immanence: The belief that God (or higher intelligence) is here with us in the world. Being here in the world around us and perhaps within us, God makes himself known to those open to his presence, through visions, revelations and practices such as divination, seances, psychedelic experience, shamanistic rites, religious gatherings and prayer-meetings, etc. For Immanentists, metaphysical speculation is invalid and misleading. They do not look beyond the universe for God. They know he is here with them in this world, here and now.

Now let's review some more interesting terms:

Scientism: Most scientists are not unbiased when it comes to philosophical questions. They have their own type of "religion." They believe in matter but believe in nothing that cannot be seen, touched, tasted or heard physically. They dismiss theories and concepts unsupported by physical evidence and exalt intellect and reason over emotion, intuition, imagination and spiritual feeling. Man is nothing more than an intelligent animal made of flesh and bones who is mistaken when he seeks for knowledge that does not require or conform to scientific analysis.

Mysterians: Subscribers to Mysterian theory take a strong position against scientism. They believe that consciousness will never be satisfactorily solved and answered by scientists or anyone else. An earthworm cannot learn how to speak, and can't know what it is to be human, and humans can't say anything completely true or false about God or a higher reality. Due to their innate physical and mental limitations, man cannot hope to answer the metaphysical questions posed by his own mind. He can form and ask questions, but must not

hope to conclusively answer them. Moreover, one man cannot ascertain what goes on in the mind of another person. All statements about oneself and the world are purely subjective.

Perspectivism: A theory conceived by Friedrich Nietzsche who detested science and orthodox modes of religion. He believed that an individual must separate himself from the mass in order to discover his inherent strength. There can be no objective, one-size-fits-all, truth, because each person forms their own unique subjective understanding about themselves and the world. According to Nietzsche it is vital that one conceives of things in their own peculiar way. There is no such thing as madness or pathology. If a man wishes to think of himself as a fish or hot air balloon, or if he wishes to believe that God speaks through his pet dog, he must be allowed to do so. There is nothing whatsoever wrong with him. Madness is the act of preventing people from being exactly who they are, and what they wish to be.

Relativism: In this school there is no objective truth. Our view of ourselves and the world is based on our subjective state as well as our level of education, class, caste and religious background.

Personalism: As explained in this book, this theory views man as a total individual and Imperial Self containing all reality within his being. Man is the microcosm of the universe but must awaken himself autodidactically to higher understanding. He is hindered in this process by the words, decisions, actions and ideologies of others. The theory also suggests that each man keep to himself his inwardly-conceived musings and understandings about the meaning of *his* existence. Personalist tenets are found in the philosophy of J. M. E. McTaggart, Max Stirner, Ludwig Feuerbach, Friedrich Nietzsche, Soren Kierkegaard and Ayn Rand. The ideas of Martin Heidegger and Maurice Merleau-Ponty are also consistent with Personalism. For example, Heidegger's *sorge* or care for Being must necessarily suppose deep care toward Self. Although Heidegger masterfully deconstructed subjectivism as conceived by the reason, he was careful not to negate Selfhood. His critique focuses on the kind of

consciousness man has come to employ, not on whether there are conscious individuals. He wished to show that man's ego and its aspirations are the result of a subliminal act of self-deception. According to Heidegger, we exist as social entities because we seek security and safety from the positive cues, affectations and approvals given to us by others when we conform to the social will. We sacrifice Selfhood on the altar of the Collective and live unaware of the self-deception that makes such inauthenticity possible. We forgive inauthenticity in others because they forgive it in us. We each subsequently pretend to forget that this silent contract exists, and also forget about what such heedlessness entails. Heidegger knew, however, that deep within each person is a persistent anxiety which is fundamental to human existence and which never departs. Indeed, it is a deeper relationship with this mood of anxiety that eventually moves a man toward an Authentic life. And this sea-change is not made at the behest of others. On the contrary, as Heidegger explained in his later period, it arises within the Self when Being calls.

Dasein: Martin Heidegger's term for the man who cares about existence. *Da* means "there" and *Sein* means "Being." Man is a Being-in-the-World. He is amongst the things of the world and does not come into the world from some other place. Heidegger employed the term because he was wary of other terms such as mind, consciousness, thought and human. In his earlier period, Heidegger tends to focus on Dasein and his relationship with or openness to Being. The caring man alone sincerely asks the Question of Being and makes Being stand out as important. In his later period he alters this configuration somewhat and tends to put Being itself in central place. It is there working and doing its thing whether Dasein responds and cares or not. Heidegger's most enigmatic and beautiful allusions are to be found in his detailed description of the workings of Being, and the manner in which man is awakened to deeper insight and greater psychic wholeness by the "call" of Being.

Nomothetic: A term coined by Wilhelm Windelband which refers to generally held ideas and opinions. It

also denotes scientifically verifiable facts, experimentally-valid conclusions and objective truth agreed by all.

Idiographic: A term coined by Wilhelm Windelband that refers to subjectively meaningful experiences and truths that are not repeatable or verifiable by experiment and second-hand conformation.

Innatism: The view that man's mind is not born as a blank slate, and that there are categories of consciousness that exist mentally before we experience the world with our five senses.

Ignosticism: The premise that religious terms mean nothing. Ignostics complain that terms such as "God," "heaven," "hell, "salvation," "atonement," and so on, have no clear meaning. They are words and statements that merely refer to illusions of the mind. (Ignosticism is similar to Noncognitivism.)

Apatheism: The state in which one does not care whether questions of a metaphysical nature exist or not. The apathetic does not pose theoretical questions. He does not care whether God exists or not, or whether his life has meaning or not. He prefers to let other people think about philosophical subjects.

Dysrationalia: A condition where intelligent men do not think or act rationally. A professor does not pay heed to the dials on the dashboard of his car and constantly stalls the vehicle. A top computer scientist locks himself in his own laboratory because he forgot to program the security system with his personal data. A materialist scientist with a PhD refuses to think of nature as alive and intelligent even though it gave rise to living, intelligent life forms such as himself.

Cognitive Dissonance: The inner mental and emotional tension that arises when we discover for ourselves or are told by others that two or more of our ideas and beliefs contradict each another.

Rationalization: Our attempt to excuse, disguise or disown true thoughts, emotions and actions. It commonly occurs when we must justify actions we accept as immoral and antisocial. "They stole from me, so I was only teaching them a lesson," or "That group

hates us, so we must annihilate them before they turn on us." Rationalization is akin to self-deception, denial, displacement, minimization, psychological projection, blame and intellectualization.

Consensus Trance: A term coined by psychologist Charles T. Tart to describe the trance-like state of humans in social settings. It describes the conscious and nonconscious indoctrination that occurs to infants who become acculturated adults without questioning if there is a different way to live.

Collectivism: Although on a basic level the term simply refers to the interdependence of humans, it also connotes herd-think and the chronic fear of aloneness and independence. The philosophy of working alongside others, thinking as they think and doing as they do, motivates individuals and entire nations alike. The need to collectivize has increased throughout history, and is the main motive for city life and rise to prominence of technology. This is because cities which house colossal numbers of people are artificial and ultimately unsustainable environments which, unlike natural environments, must be carefully maintained by sophisticated technological inventions and technologically-minded engineers.

Apophatic Knowledge: The process of gaining knowledge by negation or finding out what a thing is not.

Dualism: This word has many interpretations and permutations. Philosophically, it refers to the supposed antagonism between realities and moral stances, i.e., God and the devil, good and evil, saved and damned, matter and spirit, time and eternity, subjective and objective, Self and other, and so on. Dualism is common to the three mainstream orthodox religions of Christianity, Judaism and Islam, and is prevalent in other traditions such as Zoroastrianism and Hinduism.

Double-Aspect Theory: According to this position matter and mind are two apparently different expressions of a single substance. Physical and mental realities are emanations or perspectives of a more rarefied, elusive force or intelligence. Blue and yellow when blended make green. The latter contains its

parents but is quite distinct. A child born of two parents is not a mere reproduction of either or both. Dissimilar and apparently opposing phenomena can, therefore, have a third thing in common. In the same way, an unknown monad could have given rise to two conceivable and perceivable forms, i.e., mind and matter. This view is similar to Neutral Monism.

Dialectical Monism: This aspect of philosophy holds that although forces and modes seen in the physical world often appear opposed to one another, they are unified on a higher level. In this case, we are wrong to think of masculine and feminine, force and inertia, strength and weakness, or mind and matter as antagonistic opposites. Instead, opposites are complimentary, and work dialectically to bring about a higher unified reality. According to Nietzsche there is no clearer mirror of a thing than its supposed opposite. A thing is inconceivable without its opposite.

Mysterium (plural Mysteria): My term for false ideas about reality, and false ideas about ideas, particularly those caused by epistemological fallacies rooted in ancient psychic trauma. Mysteria are abstract notions and inventions of mind with no basis in actual reality.

Now let's review the meanings of important Taoist terms:

Wuji: Infinite and complete. The highest, most extreme point or furthest most remote place. Limitless, unbroken, unbounded. Without beginning or end. (*Wu* means "without" and *Ji* means "ridgepole.")

Tao (or Dao): The underlying order of the universe. The nameless reality. The way or route. The road and journey taken. The chosen idea or path. That which one believes.

Wu Wei: The philosophy of non-action or non-activity. The term means "non-doing." The drift is that man must live without complexity of lifestyle and thought. He must be unentangled and close to nature in order to learn the right way of being. Instead of exerting his influence over other people and nature, he allows the universal intelligence to direct and better him. He sensitizes his mind and notes how he is changed by the world around him. He sees the clouds pass and trees grow without them thinking or *doing* anything. He sees

the movement and order in nature occurring without consciousness as he knows it. He understands that a greater kind of life and consciousness exists than that which humans are for the most part aware of. He seeks to attune himself to it. This he achieves by purifying or "sanitizing" his body and mind.

Neidan: The process of purification undergone before a Taoist is able to attune himself to the universal intelligence, and before he becomes a great sage. The healing and purification is achieved via practices such as Qi Gong and Tai Chi.

Tao Te Ching (or Dao Te Ching): The name of a book written by Taoist Lao Tzu. The term can be translated as *The Book of the Way* or *Book of Virtue.* Tao or Dao means "way," Te means "virtue" or "integrity" (implying moral excellence or perfection), and Ching means "book."

Dzogchen (or Dzokchen): This philosophy or way of seeing reality posits the existence of an all-pervading, all-knowing intelligence that has caused existence while remaining unaffected and unchanged by its creations. As a mirror ball reflects all that surrounds it, but is still and empty within, so is the pure, indestructible spiritual monad from which all things emanate. Dzogchen philosophy is akin to that espoused by Buddhists as Madhyamaka or "Great Perfection." In this tradition the existence of all things is dependent on the existence of everything else. Things do not have independent existence and cannot be completely understood outside of their context.

Book of Tea: Written by Taoist Okakura Kakuzo, this book apparently inspired the thought of Martin Heidegger. Teaism: the preparation, pouring and drinking of tea, took on a very deep meaning for Taoists. While one prepared to make and imbibe the drink, one extrapolated meanings applicable to every aspect of human existence. The theory – now confirmed by Fractal Mathematics – is based on the idea that in the small lives the large, in the microcosm hides the language of the macrocosm, in the *here* is found eternity.

If you are seriously interested in learning more about philosophy, look

up the meanings of the following important terms:

> Idea, concept, perception, metaphysics, ontology, epistemology, ethics, aesthetics, rationalism, idealism, agnosticism, atheism, naïve realism, dialectics, empiricism, existentialism, materialism, immaterialism, stoicism, pyrrhonism, skepticism, acatalepsy, logic, tautology, reductionism, atomism, positivism, pragmatism, objectivism, postmodernism, determinism, compatibilism, consciousness, reason, hominization, relativism, ethnocentrism, phenomenology, theological noncognitivism, science, antiscience, scientism, induction, deduction, innatism, anamnesis, cosmological argument, teleological argument, unmoved mover, first cause, causation, kenosis, holism, organicism, entelechy, negentropy, implicate order, eternal return, amor fati, mimamsa, turiya, carvaka, saguna, and noble lie.

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Above all, remember that a good philosopher is an adroit Devil's Advocate who makes a point of knowing every detail about the counter-arguments to his own ideas, opinions and beliefs.

CHAPTER SEVEN

Opening The Doors Of Perception

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> *All Bibles or sacred codes have been the causes of the following errors… that man has two real existing principles…a Body and a Soul* – William Blake (*The Marriage of Heaven and Hell*)

As we have seen in previous chapters, we have *two* forms of consciousness: the culturally programmed form inherited due to socialization, and innate form peculiar to the individual. The latter mode of consciousness is rarely accessed and used, whereas the former functions on a day to day basis, helping us relate with other people engaged in virtually the same process. In other words, when we interact with other people in society we do so not as an Imperial Self but as a pseudo-self. Due to social acculturation, the latter is falsely considered the center of the "subject" – that is, the "I," "me" or "self."

In *Psychological Types*, Jung explains the difference between ego and Self:

> *Inasmuch as the ego is only the centrum of my field of consciousness, it is not identical with the totality of my psyche, being merely a complex among other complexes. Hence I discriminate between the ego and the Self, since the ego is only the subject of my consciousness, while the Self is the subject of my totality: hence it also includes the unconscious psyche. In this sense the Self would be an (ideal) factor which embraces and includes the ego*

In *Introduction to the Religious and Psychological Problems of Alchemy,* he reiterates more succinctly:

> *The self is not only the centre, but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of the conscious mind*

Given that ego-consciousness is a pastiche of societal instructions and approval-ratings, it is not correct to speak of a pure "subject." In this case, subjectivity refers at best to an impermanent facet of a larger field. As a construct of society, the "subject" is as foreign to the Imperial Self as are other people.

If we contend that there is a more rarefied individual consciousness

beneath the artificial construct, we can take our lead from Wilhelm Reich, and correctly call it a consciousness or intelligence of *body*. Obviously, as we have said throughout, body is not put together by thought or society. Rather, it is the outcome of nature's processes. As such it is an emanation of the same energy that brought the universe into being. In this sense, man as a physical entity literally *embodies* nature.

Unlike the relatively artificial intelligence of the head, body-intelligence is not activated or responsive to dualism. It is not the result of comparison and contrast, and does not exist because it counterpoints itself with the universe and its objects. The body is an object like many others, but is not man made. Unlike the mind, which must have 2 in order to understand 1 – duality to understand singularity – the body's awareness is not dialectical. It is not "outside" the observed and perceived. As an object amongst other objects, body *shares* existence with all it views. Body knowledge is, therefore, more fundamental than cerebral knowledge. It is deeper, richer and less alienated and objectified. It is also much quieter. We rarely hear it, and have been taught not to.

Body is put together by nature, and what occurs to nature occurs to body. Whatever changes occur to matter, also occur to body. And since body is the organ of perception, we are mistaken to conceive of it as an *objective* observer. What it observes are objects such as itself. But given that body is *subject* – the perceiver – we see that the age old problem of subjects versus objects is cast in a radically new light.

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> *Think of each organism as an entity that is not really confined within the sold body we see. The visible body just happens to be where the wave function of the organism is most dense. Invisible quantum waves are spreading out from each one of us and permeating into all other organisms. At the same time each of us has the waves of every other organism entangled within our own make up* – Mae Wan PhD

The great Egyptologist R. A. Schwaller de Lubicz believed that ancient man worked with this knowledge of the body, or, as he called it, intelligence-of-the-heart. As a result, ancient man's relationship with life was utterly different from that of modern humans. De Lubicz believed it is our innate, intuitive and sympathetic knowing that – when sensitized – informs us of higher unseen realities posited by metaphysicians. This is because it is an expression of the inherent order of nature that exists and functions eternally regardless of human

consciousness and interference.

Being dependent on contrast and comparison, cerebral "objective" intelligence must express itself in dualistic terms, through words and distinguishing one thing from another; the primal division being that of observer and observed, subject and object, seer and seen. Innate intelligence, on the other hand, does not express itself, and cannot be communicated to others. Each person must awaken their own "knowing" or, more correctly, become sensitive enough to hear their inner oracle speaking within their being. If we wish to have proof of a higher reality, says de Lubicz, we must desist seeking it with narrow, dialectical intelligence. We must activate the intelligence-of-the-heart. According to de Lubicz, it is only innate intelligence that has the ability to comprehend the mystery of nature's origins:

> *Awakening is the awakening of intelligence-of-the-heart. Reason is born within us. If we give it preponderance over cerebral intelligence, over the mental, it will tell us everything, for it is the intelligence of the universe* – R. A. Schwaller de Lubicz (*Esoterism and Symbol*)
>
> *Intelligence-of-the-heart is what enables man to make his way toward liberation* – ibid

The energy of creation, emanating from the "Great Perfection," passes through and animates everything of its manufacture, from the snowflake to the eagle, pebble to neutron star. Each apparently separate entity is part of that vital plasma or energy that animates the universe. However, the energy of which a snowflake is made does not remain trapped in the snowflake. It passes through it and returns to itself, taking with it the identity of the snowflake. In turn, the snowflake contains the hallmark of the energy that made it and of which it is a part. As the creative Logos or *elan vital* gives form to a thing, it infuses it with the imprint of everything else it has manifested. This means that each particular thing contains within itself traces of all other things. Within the snowflake is the eagle and within the eagle is the snowflake. Everything in creation encapsulates everything else. This is why, in de Lubicz's mind, there can be no question of subjects and objects in any hard sense.

> *...Surely, all forms of life, including man, must be understood as "symptoms" of the earth, the solar system, and the galaxy – in which case we cannot escape the conclusion that the galaxy is intelligent* – Alan Watts (*The Book: On the Taboo of Knowing Who You Are*)

R. A. Schwaller de Lubicz

Additionally, the vital energy that animates all things carries with it, and impresses upon objects of its creation, something of its own *unmanifest* nature. This numinous implicate "impression" links each thing to every other thing, and all things to the unmanifest Great Perfection. Man is the creature sensitive enough to feel the numinous enfolded traces and know he does so. He alone is capable of intuiting the existence of a more rarefied reality than the apparent, objective world grasped by his senses. He alone is capable of discerning and deciphering the meaning of the traces left within his being by the energy upon which he depends for life; the Logos he has learned to call God or Spirit. All in all, man senses within himself a dynamic lifeforce greater and more everlasting than his own. By way of his imagination, he senses Spirit's existence within his being. Whatever interpretation he gives to the presence of Spirit within him is personal and private. The nature of his communion with Spirit is *never* to be confided and broadcast to the world at large. To violate this law is to make the ways of Spirit subject to the ego and mass mind.

> *The Egyptians do not reveal their Religious Mysteries promiscuously to all, nor communicate the knowledge of*

divine things to the Profane – Clement of Alexandria

So much for the sensitive human; what about the desensitized man? He lives in his head and believes in the intelligence of his ego and brain. He thinks reality is everything apprehended by his five senses and paradoxically refuses to attribute life and intelligence to the universe that brought him into existence. The intelligence of his body has been dulled by city-living, toxic food and water, and decades of indoctrination from misguided parents and teachers. Consequently, he is unable to detect the presence of the Numina that moves through his being. As far as he is concerned, his body is merely a vehicle allowing him to enjoy sensations and flex physical and mental muscle to control the world around him; the world he secretly knows is not of his making.

> *Man is perfect at his origin; a divine being who has degenerated into what we are* – R. A. Schwaller de Lubicz
>
> *Mental disorders occur merely through luxury and are not to be found among savages* – Gottlob Ernst Schulze
>
> *Primitive man was not a hundredth part so likely to be the victim of hallucinations or diseased subjectivity as a modern man* – Gerald Massey

According to de Lubicz, modern man is infinitely more desensitized than his ancient forebears. Those who lived in close proximity to nature were aware of the vital intelligence that gave birth to life in all its forms, and unless moderns similarly purify and sensitize themselves, they are bound to suffer increasing rates of mental and emotional disorder. As we mentioned in Chapter One, a world full of psychiatrists, psychologists, psychoanalysts and therapists has not prevented sky-rocketing levels of depression and suicide, not to mention delinquency. In other words, more scientists, school teachers, politicians and police men will not solve the world's problems.

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> *The body is the guarantee of consciousness, and consciousness is the instrument by which the meaning is created. There would be no meaning if there were no consciousness, and since there is no consciousness without body, there can be no meaning without the body* – Carl Gustav Jung

In Chapter Four I explain that the loss of unison with nature was caused by psychic trauma resulting from the effects and after-effects of natural catastrophe. I show that our existential predicaments are due to Mysteria created by our misguided attempt to regain what might be

described as a *Lost Wholeness*.

One man whose teaching puts us on the right track toward regaining the Lost Wholeness is French philosopher Maurice Merleau-Ponty. His thought was deeply influenced by Martin Heidegger's *Being and Time.* Like Wilhelm Reich, Merleau-Ponty positions the physical body at the center of reality. His radical ideas concerning perception and the body's innate intelligence overturn centuries of philosophical nonsense of both a metaphysical and empiricist sort. For Merleau-Ponty, consciousness is the gift of body. In other words, Self and body should be considered identical. In his magnum opus entitled *Phenomenology of Perception,* Merleau-Ponty not only deconstructs false notions of subjectivity and objectivity, but gives us a deeper understanding of how the intelligence of the head depends upon the deeper, more complete primordial gnosis of body:

> *My personal existence must be the resumption of a prepersonal tradition. There is, therefore, another subject beneath me, for whom a world exists before I am here, and who marks out my place in it. This captive or natural spirit is my body...the system of anonymous "functions" which draw every particular focus into a general project...Space and perception generally represent, at the core of the subject, the fact of his birth, the perpetual contribution of his bodily being, a communication with the world more ancient than thought*

Merleau-Ponty was aware of the facts we pointed out in Chapter Two about the depth of Self-purification and level of biopsychic sensitivity of the man seeking to bring himself into correct attunement with the world. Merleau-Ponty understood that unless this sensitivity exists – on a bodily level as well as on a mental level – man has no chance of being guided by Being, in the manner described by Martin Heidegger in his magnum opus *Being and Time.* Indeed, Merleau-Ponty's description of man as perceiver provides us with deeper insight into the meaning of *Dasein* – Heidegger's enigmatic term for man as a *Being-in-the-World.* In short, correct attunement between mind, body and world is essential if we are to finally overcome the mind versus matter (or subject versus object) dichotomy that has plagued humanity for thousands of years. No amount of mental effort and intention can end this frustrating and fallacious epistemological dualism.

As Heidegger pointed out in his analysis of *Das Man* (man as a collectivized pseudo-self), socialized persons are unaware that dualism does not exist because they have been expertly conditioned to think of

themselves as distinct from the objects that surround them in the world. Of course we don't normally think of our bodies as objects similar to chairs, tables, trees and stones. However, according to Heidegger, Dasein defines man as a being who is *here* among the so-called "objects" of the world *as an object in the world.* Man is also "transcendent" because unlike other objects and entities he knows there is such a thing as a world in which he exists. He is distinguished because he is unable to know existence without being aware on some level of the world in which he moves. Therefore, talk of mind being separate from matter, and thought being separate from what is thought about, arises because we entertain a working fallacy, itself the result of social acculturation and programming. There is, however, no substantial epistemological veracity to the fallacy. Consequently, there is no reason why Dasein should not think of himself as an inherent part of the world and everything it contains. Therefore, for Heidegger and Merleau-Ponty, Dasein – as an *embodiment* of world – is, ontologically and existentially speaking, the "opening" where human and world overlap and meet. Dasein, in his fully awakened state, transcends duality.

Merleau-Ponty believed that consciousness and its content (knowledge) are attained and gained by an *act of body* – that is, by way of perception. Consequently, it is the very act of perception – normally taken for granted – that makes a deeper understanding of Dasein's place in the world possible. After all, the eye that perceives – belonging to a so-called "subject" – is itself an object with the same substance as any other object in the world. Therefore, given that the eye is *both* subject and object, are we right to speak of subjective and objective realities? According to Heidegger and Merleau-Ponty, we are not. From Merleau-Ponty's investigation we see that our ability to perceive constitutes a bridge between mind and matter. We might even say that perception – as a subtle form of touch – obliterates the supposed difference between mind and matter.

> *The world of perception, or in other words the world which is revealed to us by our senses and in everyday life, seems at first sight to be the one we know best of all. For we need neither to measure nor to calculate in order to gain access to this world and it would seem that we can fathom it simply by opening our eyes and getting on with our lives* – Maurice Merleau-Ponty (*The World of Perception*)

French philosopher Maurice Merleau-Ponty

Why have we not noticed this fact about perception before? Why have we not understood that the eye which perceives is an object among others in the perceivable world? The reason is because perception has been recruited to serve the intellect which is in turn a servant of collective consciousness. In other words, our understanding is technical rather than natural. It is the result of a similar kind of training that makes animals perform tricks foreign to their nature. The training that makes an elephant stand on one leg, a whale flip backwards, and dog say “sausages,” is little different from that which makes us think of Self and world as two disconnected things. By the time parents, teachers and priests have taught us enough nonsense about this world and the next, about sin and evil, altruism and self-sacrifice and whatever else, we are incapable of *seeing* anything for what it truly is. What we *see* before us becomes different from what we have been taught to think about Self and world. In other words, we end by trusting our ideas about the world, and our ideas about ideas. Our dualistic ideas about reality (and particularly about the body's role and intelligence) are then passed on to our children and the cycle of delusion – and progress of Mysteria – remains unbroken.

> *Behind your thoughts and feelings, my brother, there stands a mighty ruler. An unknown sage – whose name is self. In your body he dwells. There is more reason in your body than in your best wisdom* – Friedrich Nietzsche

> *The awakened, the enlightened man says: I am body entirely, and nothing beside; and soul is only a word for something in the body…Your little intelligence, my brother, which you call 'spirit', is also an instrument of your body, a little instrument and toy of your great intelligence. You say 'I' and you are proud of this word. But greater than this…is your body…The Self lives in your body, he is your body* – Friedrich Nietzsche (*Thus Spake Zarathustra*)

So much for the Cartesian divide between mind and matter. Postmodernist thought is no longer encumbered by medieval propositions of this kind.

Merleau-Ponty asks us to observe what occurs when we touch our left hand with our right. We certainly feel our left hand when we touch it, but, simultaneously, we also feel our right hand with the left. The touched hand feels as does the touching hand. If I press myself up against a stone wall, I feel the wall and also sense my own being, my weight, mass and strength. Therefore by way of my body's senses and abilities I transcend duality.

> *…the realization that all forms of objectivity are identical to those essential to the thinking subject, so that in construing the world conceptually it is seeing everything in the form of self, the self being simply the ever-active principle of conceptual universality, of categorical synthesis. In its conceptual grasp of objects it necessarily grasps what it itself is* – J. N. Findlay (Forward to Hegel's *Phenomenology of Spirit*)

> *Thus for Descartes…perception is no more than the confused beginnings of scientific knowledge. The relationship between perception and scientific knowledge is one of appearance to reality. It befits our human dignity to entrust ourselves to the intellect, which alone can reveal to us the reality of the world* – Maurice Merleau-Ponty (*The World of Perception*)

According to Merleau-Ponty, embodiment and corporeality ends questions of hard differences between Self and world. To see and think about a thing means to bring that thing into oneself and to send our consciousness into the thing. It is, in Merleau-Ponty's language, to *share perspectives*. Acts of this kind constitute "knowing." In seeing the

world we own the world, but not in a Cartesian manner. The act of seeing engenders relationship. By seeing the world we own it, as it owns us.

> *Humanity is invested in the things of the world and these are invested in it* – Maurice Merleau-Ponty (*The World of Perception*)
>
> *Self and world belong together in the single entity, Dasein. Self and world are not two entities, like subject and object…but self and world are the basic determination of Dasein itself in the unity of the structure of being-in-the-world* – Martin Heidegger
>
> *The world is not a possible object of knowledge – because it is not an object at all, not an entity or set of entities. It is that within which entities appear, a field or horizon [that set] the conditions for any intra-worldly relation, and so is not analyzable in terms of any such relation* – Stephen Mulhall (*Heidegger and Being and Time*)
>
> *According to the new physics, observer and observed are somehow connected, and the inner domain of subjective thought turns out to be intimately conjoined to the external sphere of objective facts* – Leonard Shlain (*Art and Physics*)

In Chapter Four, we saw that Pragmatist philosophers believe we develop Self-consciousness when as infants we notice other humans looking at us. In their minds, we conceive of ourselves as selves because of perception. However, by following Merleau-Ponty's theories, we see that we come to Self-consciousness by way of our own bodies and world of objects, not solely because of the presence and activities of other people. Our own body is our *first* object of consciousness. People constitute a secondary object. So, again, it is our *Being-in-the-World* that grounds our existence. The world itself, in its totality – containing as it does human and non-human objects – is the mirror of being. In a sense, we are *seen* by the world and its objects regardless of whether other humans see us or not. Self and world meet via the act of perception. But let us not forget that world is primary. We perceive because nature invested us with the capacity. Therefore, world is *thou* to our *I*.

That you are able to see the words on this page is the miracle of life. Your perception is the concomitant of your *being here*. It is also the reason for your existential uncertainty. After all, we do not see anything the same way perpetually. Perception implies perspectives that are constantly changing one minute to the next. Since my

perspectives on a thing are virtually limitless, it is impossible for me to find an Archimedean Point of surety about reality. I therefore cease searching for fixed, unchanging knowledge and open myself instead to the beauty of change.

> *The world does not exist until there is a consciousness to perceive it. It follows then that there will be as many worlds as there are centers of consciousness, and each is separate, complete, and hermetically sealed from all others* –
> Edward Edinger

Moreover, perception is not achieved with the eyes alone. We perceive the world by touching, smelling, hearing and tasting it. And our perceptions are drastically altered by mood, a fact that was of central concern for Heidegger. Our perception of other people introduces us to our *differences* from others. And by way of our differences we ascertain what makes us unique beings. If I say to myself that I do not wish to do what this or that person does; if I say I don't care to think as they apparently think; I assert my individuality and begin my journey of differentiation and separation from mass consciousness. What is more, my perception of the world is also responsible for my aesthetic response to the natural beauty around me, a subject dealt with in the next chapter.

Perception is immediate. It is of the present and roots me here and now. As Dasein – a being who cares about existence – I am vividly conscious of perceptions and the fact that I perceive my *own* being here at this moment. I am aware that my perception precedes intellectual grasping. When something real occurs to me in this real world, it is perceived before it is conceived and thought about. Before I draw conclusions from it and change my life because of it, I must first sense and perceive it. And given that thought distorts perception, I am careful to distinguish between a thought about a perceived occurrence and the act of perception itself which I realize are not the same phenomenon. That which is thought about is less real than the thing perceived. All the while I keep firmly in mind one absolute fact: my perceptions are *mine*, not that of someone else. My ability to look and see is an affirmation of my existence and uniqueness.

When rain falls, it is relevant to me because I perceive it falling. If a world exists, it is relevant to me because I perceive it. Given that world is primary, it is correct to say that the world sees *itself* through my eyes, since without the world of nature we and our act of perceiving would not exist. We are closer to nature than the world of other people because perceivers like myself are not primary as is the world of which we are emanations. As Hegel and others emphasized,

our perceptions and understanding are directed or instructed by nature – that is, by our perception of nature's inherent order. Primitive man observed the habits of animals around him and slowly adopted their ways. He noticed the seasonal cycle, the rise and fall of constellations and stars, force of wind and rain, and realized that his survival depended on attuning his personal will with the way of nature. Relatively speaking, nature plays fairer with us than other people are wont to do. We have more certainty when we obey nature and take instruction from her. We have relatively less certainty when we place our trust in other people, themselves dependent on the vagaries of social change and technical advancement.

> *…the question is whether science does, or ever could, present us with a picture of the world which is complete, self-sufficient and somehow closed in upon itself, such that there could no longer be any meaningful questions outside this picture* – Maurice Merleau-Ponty (*The World of Perception*)

By way of past trauma and reality-distorting Mysteria, we entertain false notions about ourselves in relation to our world. We have posited a dualism that does not exist; a worldview in which intellect is elevated above physicality and perception; we seek guidance on a day-to-day basis from people in a similar existential predicament; and in order to know what a thing is or does, we ask the experts – scientists and technicians – who convey their fixed facts about the world. These facts may be applicable to our intellectual vision of the world, but do not encapsulate the nuances of the relationship that exists on a subtle level between ourselves and things. After all, scientists generally kick-off with belief in the separation between mind and matter. Scientists also entertain the false idea that an end of understanding will be reached through scientific analysis and investigation – one of the great fallacies. If we could know something completely, relationship with that thing would cease. Ours would be a stagnate, mortified world without meaning. In truth, reality can never be *explained*. What other people say about life constitutes their personal description of life, and holds true for them alone. Additionally, when tragedy strikes or when we find ourselves needing deeper answers about existence, we are seduced by false teachers – priests and gurus who posit a mysterious world out of sight of our own. We not only enslave our intellect but our Imperial Self when we believe this kind of nonsense. We initiate a new "Master-Slave" relationship and position ourselves on a lower strata of the hierarchy of control in which we secretly desire enhanced status. Of course, higher status is often guaranteed when we do as our masters do and learn how and when to push others down. Since

existence of this kind is anti-natural as well as antihuman, it is doomed to eventually go wrong. This is obviously where we find ourselves today. In the meantime, before complete annihilation, we endure perpetual anxiety, itself the result of the Master-Slave dynamic. Even our attempts to break free from the unsustainable relationship causes anxiety; the *legitimate* anxiety that arises if and when a pseudo-self attempts to attune with the Imperial Self.

> *More than three decades ago, Freud singled out anxiety as the crucial problem of emotional and behavioral disorders. Further development of psychoanalysis has only substantiated his proposition, until it is now recognized on all sides that anxiety is the "fundamental phenomenon of neurosis," or in Horney's term, the "dynamic center of neuroses." But not only in psychopathology; in the actions of "normal" people as well as "abnormal," it is now recognized that anxiety is much more prevalent than was suspected several decades ago. From the viewpoint of dynamic psychology, Symonds accurately notes that "it would surprise most persons to realize how much of their behavior is motivated by a desire to escape anxiety by either reducing it or disguising it in one way or another* – Rollo May (*The Meaning of Anxiety*)

Turning to gurus and priests is of course born from legitimate need. It occurs if and when we wish to deepen our insights into the nature of reality. It happens when we attempt to regain a sense of Wholeness and Allness lost to us as infants. As de Lubicz explained, our true nature – or Imperial Self – retains an impression of a Lost Wholeness and sometimes, despite our socialization, conditioning and chronic dependency on the approval of others, we are compelled to question our lot and go in search of meaning. Sadly, all too often, the Lost Wholeness is framed in religious terms, as a yearning for God. It is, in fact, nothing more than the search for *oneself*. Religion, as we know it, directs us away from Selfhood, away from the world and the physical universe which it considers illusionary. However, as Alvin Boyd Kuhn reminded us, matter is not a delusion or source of delusion. It is our own false *ideas* about matter that constitute delusion. These false ideas are a cultural inheritance:

> *The real Maya or illusion is not in the natural forms, but in the mind's propensity to conceive or project forms created by its own inventiveness, but which do not agree with the truth extant or potential in nature* – (*The Ultimate Canon of Knowledge*)

Although our bodies give us the possibility of thought, and are the primary objects of thought, our ideas about our bodies and minds is compromised by the perspectives of those who raise and instruct us. Each of us is deeply *conditioned* before reaching teenage. We are lost in consensus trance without knowing it. As philosopher John Locke remarked, "…the little and almost insensible impressions on our tender infancies have very important and lasting consequences." Consequently, the God delusion is hard to break because we as individuals did not create it. We *inherited* our ideas about God. Religious notions are a cultural inheritance not often deeply questioned by believers who rather accept shrink-wrapped nomothetic explanations about reality than walk the Siddhartha Road on search of their own *idiographic* Truth. The sense of contentment that may come to an unquestioning believer in supernatural forces is not the same as the sense of Allness experienced by Dasein – or Authentic Man. On the contrary, the believer has simply alleviated himself of the very anxiety essential for continuing alertness to and questioning of existence.

> *To what extent is it the task of philosophy to allow liberation from anxiety? Or is it not its task radically to deliver man to anxiety* – Martin Heidegger (Debate with Ernst Cassirer)

> *Dasein's responsibility for itself is a strictly ontological notion and so it must be rigorously "formalized" so that its everyday sense of being responsible for some wrong that has befallen others is removed…Dasein… is responsible for its own Being and it cannot shift this burden to someone else* – John D. Caputo (*Demythologizing Heidegger*)

We see that religion and science are not only outcomes of aberrant ideas about reality, but that they also serve to reinforce false notions about it. Both seek in different ways to promise a restoration of the Lost Wholeness. Scientists, aware that in one lifetime there are infinite things to know, promise a future utopia when all mysteries will be explained. Similarly, clerics promise an otherworldly existence when the meaning of existence will be known. Along the way to both chimeras, the rival groups stand in opposition, unable to come to terms or adopt an alternative view.

> *Man is chained to the kingdom of his illusions with a thousand chains* – Franz Hartmann

> *…it is a necessity for man to have a center, a basic value. When he did not find it within himself, he placed it outside himself, projecting it onto God, whom he supposed to exist, certainly, but incarnated an "other," and faith this other*

> *provisionally solved the existential problem* – Julius Evola (*Ride the Tiger*)

Both contingents find it nigh on impossible to cease argument about hyper-reality and be aware of the miracle of pure existence. They will not accept that although our questioning is certainly to continue, we cannot expect one-size-fits-all answers about reality. Nor can we expect answers to be acceptable to each and every person. Simply because everyone on the planet believes something to be true, does not make it true. Even more alarmingly, the mind that asks questions about reality's mysteries is the same mind that decides what is or is not proof on the subject under scrutiny. Additionally, if a questioner's mind is impaired by epistemological fallacies about the connection between mind and matter (or mind and body), – as Heidegger and Merleau-Ponty insist is the case – how successful can his search for absolute certainty be? Indeed, our methods of questioning ensure ignorance. As Heidegger would probably have phrased it, Being remains concealed for us because of our futile attempts to forcibly bring that which by definition *precedes* intellect and reason under the control of reason and intellect.

> *…the term employed by Heidegger, "Dasein," underscores our embeddedness within the world and is meant to differentiate his thought from that of his predecessors. It constitutes a sharp repudiation of Cartesian notions of subjectivity. Da means there, and thus Dasein refers to a being that cannot extricate itself from its particular mooring in order to maintain an objective Cartesian posture towards the world* – Katrin Froese (*Nietzsche, Heidegger and Taoist Thought*)

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Another thinker who placed the physical body at the center of reality was Wilhelm Reich. Drawing on the basic physiological and psychological tenets of Georg Groddeck and Boris Sidis, Reich realized that our understanding of mind is fundamentally misconceived. He opposed the psychic schemata of Freud and did not think of id, ego and superego as actual definable locations or zones of consciousness. The model presented by Freud and Jung works as a decent metaphor but is not based in reality. We can't dissect a skull and find sections of the brain which correspond with ego and id. Unlike Freud and Jung, Groddeck and Reich knew that consciousness is nothing more than a "way of seeing." In other words consciousness is *perspective*. It is also dependent on mood as well as background and levels of intelligence, sensitivity, antipathy and Self-awareness.

What is more, as Merleau-Ponty showed so excellently, the so-called unconscious Self embodies the wisdom of nature, and retains the archive of knowledge accrued phylogenetically over millennia. Speaking of the id or It, Groddeck wrote:

> *It must not be forgotten that the brain, and therefore the ego, is itself created by the It…Long before the brain comes into existence, the It of man is already active and 'thinking' without the brain, since it must first construct the brain before it can use it to think with. This is a fundamental point and one we are inclined to ignore or forget. In the assumption that one thinks only with the brain is to be found the origin of a thousand and one absurdities, the origin also of many valuable discoveries and inventions, much that adorns life and much that makes it ugly…Over and against the It there stands the ego…the I, which I take to be merely the tool of the It, but which we are forced by nature to regard as the Its master* – (*Book of the It,* 1923)

His perceptive remarks are endorsed by Theodore Roszak:

> *The id is that very proto-human psychic core that our evolution has spent millions of years molding to fit the planetary environment. Its seeming unruliness deserves a deeper understanding, if only because it grows from a long evolutionary history. In the course of that history its dominant characteristics must have been selected for some good reason* – (*Voice of the Earth*)
>
> *…the id conserves from its long maturing process…our treasury of ecological intelligence. Its intractability stems from its deeply ingrained resistance to all social forms that endanger the harmony of the human and the natural; its untamed "selfishness" represents a bond between psyche and cosmos whose distant origins reach back to the initial conditions of the Big Bang* – ibid
>
> *…Just as there is a "wisdom of the body" which often has a better sense of health than medical science, so too there may be a "wisdom of the id" that knows what sanity is better than any school of psychiatry whose standard of normality is essentially a defense of misconceived social necessity* – ibid

The point is confirmed by Jung. Speaking of the content of the unconscious, he wrote:

> *…the archetypes are, as it were, the hidden foundations of*

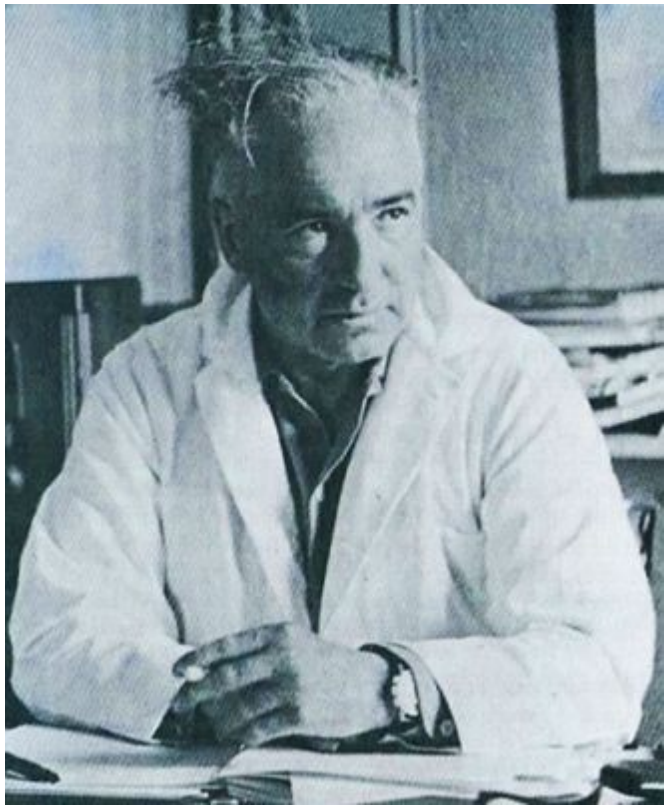
> *the conscious mind. They are inherited with the brain-structure – indeed, they are its psychic aspect. They are then, essentially, the chthonic portion of the psyche, that portion through which the psyche is attached to nature –* (*Civilization in Transition*)

Fortunately there are a few modern neuroscientists who are open to this idea. In *Ancestral Mind,* Gregg D. Jacobs admits the existence of a deep intelligence denied by materialist philosophers and orthodox scientists for centuries:

> *...the ancestral mind...arose long before logic or language appeared, and because it came online first, it has maintained its ability to operate as a separate system, quite independent from the Thinking Mind. The AM learned to communicate emotional information intuitively, nonverbally, and nonconsciously over the course of millions of years, and much of the emotional communication between people today is still nonverbal and unconscious*
>
> *...it was the work of neuroscientist Joseph LeDoux...that provided the physiological evidence for the key role played by unconscious processing in our emotional life...his research not only confirmed the functioning of the Ancestral Mind, quite apart from the Thinking Mind, but also demonstrated that the brain itself gives priority to unconscious messages from this older part of us*

As we read the works of authors such as Jacobs, we bear in mind that the sea-change occurring within the scientific community is not the result of consciously-willed decisions and ideological transformation. Mainstream scientists and thinkers are not doing an about-face because they want to but because they *must*. Too many mavericks from beyond the walls of their duplicitous institutions, and too many non-conformists from within, have compromised the status quo for it to continue unabated. Materialism is bankrupt and the heavyweights at the top of the academic totem pole know it. Therefore it suits them to now co-opt the findings of men they once belittled and professionally assassinated. It suits Establishment goons to now pretend they were on the ball from day one. Their agents such as Ernest Hilgard, Leonard Shlain, Gregg Jacobs, Michael Gazzaniga, Steven Thaler, and others, have done a great job presenting age-old truths about consciousness in a new light. They give ancient philosophies a scientific sheen and present them before modern audiences as brand new conceptions. They receive applause and academic credit for ideas which are not new and are certainly not of

their personal invention.



Wilhelm Reich. His work on bioenergy and the human body provide us with the keys of enlightenment.

The largely forgotten genius Georg Groddeck whose pioneering work into disease and mental disorder influenced Freud and other early psychoanalysts. His less known holistic perpectives on consciousness provide us with lucidly accurate descriptions of the nature of ego and id or conscious and unconscious Selves.

Of course Groddeck's statements do not simply stand as interesting rebuttals of psychic models presented and favored by Freud and Jung. They are monumentally important critiques of the manner in which humans perceive themselves and reality. Jung himself admitted that the so-called unconscious changes form based on the type of consciousness attempting to peer into it. In other words, the unconscious (or more correctly natural world) is specular. It is mirror-like, and reflects back the "expression" of the face gazing into it. If that face is unsane, it sees demons. If it is wholesome it sees angels. When we deeply understand Jung's meaning, we realize why impenetrable mysteries exist and what we must do to truly know reality.

> *Why does man not see things as they are? – because he is himself standing in the way: he conceals things* – Friedrich Nietzsche

As we said, Groddeck's concept of consciousness as a way of seeing rather than tangible anatomy opened the way for Wilhelm Reich's more plausible but radical description of the psyche. For Reich the id,

ego and superego are not to be found in the headspace but in the physical body. In his brilliant schemata, the ego of a man is the skin and subcutaneous fatty area on and near the surface of the body. It is the outer layer of our bioenergy that stands closest to the world and its stimuli. The so-called unconscious Self is at the core of the body, nearer the spine. The two hemispheres are in perpetual “dialogue” because of the flow back and forth of bioenergy. Indeed, in a healthy Self the flow is open, strong and easy. In the unsane the flow is slow, shallow and weak; hampered by what Reich termed “armoring.” This refers both to hardening and spastication of muscles and tissue. Reich knew that bioenergy itself is nengentropic or Self-sustaining. It does not originate in the body but in the natural world. It is the elan vital that passes through and creates all life.

In the Reichian scheme, the core of the body is considered “down” while the surface is considered “up." When we speak of someone being “deep” we mean that there bioenergy emanates from the deep part of their being rather than from the surface.

Reich knew the importance of a free-flowing libido or bioenergy. He knew that a superior person is one whose energy flows powerfully between hemispheres. He knew that what we refer to as "knowledge" is result of perpetual interaction between the surface and core, consciousness and unconsciousness. In other words, intelligence is not centered in the head. The brain is hot because it processes intelligence from all parts of the body, from skin, core, cells, glands and organs. It is, however, not the origin of thought. What we call “consciousness” is the result of the exchange of information between each and every part of us, of our body’s round-the-clock internal dialogue. One network is forever discovering more about another in a similar manner as we gain increasing knowledge about other people.

> *The English word intelligence is derived from Latin word intelligentia, coined 2000 years ago by the Roman orator Cicero…we use the term intelligence to refer to a number of different abilities, skills, talents, and knowledge, generally referring to our mental or cognitive abilities* – David Matsumoto (*Culture and Psychology*)

> *When the embryo starts to develop, cells migrate and wander over its cellular mass. Everyone agrees that Sperry's view is more correct than not, and that it is likely that most of these cells possess chemical markers on their surface that somehow tell the cell where to stop and hook up to another cell. It has been proposed that chemical gradients guide these processes. However, as the embryonic cells continue*

> *to differentiate, some of these cells become neurons, the building units of the adult brain. When a cell declares itself a neuron, this neuron becomes electrically active, a unique property and one that is important for continuing development. Once electrical activity is available, electrical signals are translated into biochemical signals, which can, in turn, influence gene expression…That is, electrical signals can, by having access to the information stored in the genome, influence the operation of genes. In short, electrical activity that arises out of the embryonic cells that become neurons can actually turn around and influence brain development by influencing when and where other chemical processes appear in the developing process… electrical signals can be conducted rapidly over large distances. No longer are cells merely influenced by the chemical process of the next cell or by a gradient that may pass over it. With the introduction of the capacity to conduct electrical activity, no cell is an island. Information from part of the developing embryo can reach across a great distance and influence neural development; topological vicinity and physical contact are no longer constraints for the signaling system that contributes to the structuring of the developing brain. One among many examples of such influences is that events occurring in one hemisphere can influence developmental events occurring at the same time at very remote parts of the other hemisphere*
> – Michael S. Gazzaniga (*Nature's Mind: The Biological Roots of Thinking, Emotions, Sexuality, Language, and Intelligence*)

The important fact to remember is that consciousness is an attribute of body which is primary. The perpetual exchange of information occurs not only in our heads but throughout our living breathing bodies which are emanations of the cosmos in which we exist. Contrary to what we have been taught, the cosmos speaks to us on a physiological as well as psychological level. Every second of every day our bodies and minds are involved in a silent but complex dialogue with the world. However, since direct unfiltered connection to the information exchange will overwhelm us, our brains work as limiters or valves reducing and weakening the flow of bioenergy from universe to Self. In effect, the brain synthesizes and processes the flow of "thought" from within and without. At our core lies our Imperial Self ever in contact with the universal intelligence. At our surface is the world of present stimuli and experience. Once this is grasped, we see that our corporeality or embodiment make it possible for us to live one life and

know all, as long as we first understand the nature of nature and manner in which the elan vital animates our being.

> *The body is, of course, also a concretization, or a function, of that unknown thing which produces the psyche as well as the body; the difference we make between the psyche and the body is artificial. It is done for the sake of a better understanding. In reality, there is nothing but a living body. That is the fact; and psyche is as much a living body as body is living psyche* – Carl Gustav Jung (on Nietzsche's *Thus Spoke Zarasthustra*)

Taking the body's nature into consideration helps us to understand the meaning of the inscription at Delphi: *Gnothi Seuthon* – "Know Thyself." We also understand the following passage attributed to Christ:

> *When you know yourselves, then you will be known, and you will know that you are the sons of the living Father. But if you do not know yourselves, then you are in poverty, and you are poverty* – Gospel of Thomas

We understand the words of Origen, the third century church father, who said:

> *You yourself are even another little world and have within you the sun and the moon and also the stars*

We also understand the counsel of sages who exalt a life of contemplation and inwardness:

> *Life is a destructive process for someone who only devotes himself to outer sense impressions. A person who darts from one impression of the outer world to another, who constantly seeks distraction, cannot find the way to higher knowledge. The adept must not blunt himself to the outer world, but while lending himself to its impressions, he should be directed by his rich inner life* – Rudolf Steiner

> *You could not reach the ends of the psyche though you went the whole way; so deep is its nature* – Heraclitus

And we see the inherent danger of a society which conditions one to live for egoistic purposes. A society filled with chronically self-deceived, narcissistic, outer-directed people heedless of their subtle internal dialogue and immense reservoir of hidden inner knowledge, is not destined to enjoy successful progress, regardless of the spin commonly disseminated by political utopians. On the contrary, we stand to lose whatever civilization has been created, whilst continuing to believe the nonsense spun by theologians and scientists about the

origin, nature and purpose of life. Moreover, we continue to entertain grossly false notions of our own body and being.

> *Lack of knowledge about the evolution of the organic from the "inorganic," coupled with misleading myths about life coming "into" this world from somewhere "outside," has made it difficult for us to see that the biosphere arises, or goes with, a certain degree of geological and astronomical evolution, as Douglas E. Harding has pointed out, we tend to think of this planet as a life-infested rock, which is as absurd as thinking the body as a cell-infested skeleton. Surely, all forms of life, including man, must be understood as "symptoms" of the earth, the solar system, and the galaxy – in which case we cannot escape the conclusion that the galaxy is intelligent* – Alan Watts (*The Book*)

> *We do not "come into" this world; we come out of it, as leaves from a tree. As the ocean "waves," the universe "peoples"* – ibid

From Reich's theories we see why the Imperial Self or "unconscious" is relegated to the dark interior of our being and why its voice is so far off. He understood that man's resistance to his own inner intelligence, as well as his body armoring, are the result of his immersion in the Collective. Man's entanglement in the human world and disinterest in nature condemn him to live quite literally on the surface of himself. He is dominated by his ego which faces the stimuli of the world and takes instruction from peers who reward extroversion and socialization. In the end, we find man becoming increasingly estranged from himself; more neurotic and even psychotic. If and when his unconscious speaks, his level of anxiety skyrockets. He thinks something is wrong and runs to seek alleviation for his condition. He becomes a docile body dependent on anti-depressants to silence the voice of his Imperial Self. He and other neurotics in the same condition, go on to perpetuate a super-lit civilization full of smiling depressives and docile bodies with chronic psychophobia or self-fear. The sad fact is that the world we are threatened by and from which we neurotically recoil has, for the most part, been constructed by humans as fearful, anxious and toxic as ourselves. In other words, that which we come to loathe lies not outside but within. The sooner we grasp this truism the better.

> *There is no anti-depressant that will cure a depression that's spiritually based, for the malaise doesn't originate from brain dysfunction, but from an accurate response to the desecration of life* – David R. Hawkins (*Power Vs. Force*)

> *If the development of civilization has such a far-reaching similarity to the development of the individual and if it employs the same methods, may we not be justified in reaching the diagnosis that, under the influence of the cultural urges, some civilizations, or some epochs of civilization- possibly the whole of mankind - have become "neurotic?"* – Sigmund Freud (*Civilization and its Discontents,*)

A true civilization is of course one which encourages the individual to break free of his social conditioning and heed his inner voice. It is one in which a man is able to be alone, silent and close to nature.

> *True sanity entails, in one way or another, the dissolution of the normal ego, that false self competently adjusted to our alienated social reality: the emergence of the "inner" archetypal mediators of divine power, through the death and rebirth, and the eventual re-establishment of a new kind of ego-functioning, the ego now being the servant of the divine, no longer its betrayer* – R. D. Laing (*The Politics of Experience*)

> *…being is a category which cannot be reduced to introjection of social and ethical norms. It is, to use Nietzsche's phrase, "beyond good and evil." To the extent that my sense of existence is authentic, it is precisely not what others have told me I should be, but is the one Archimedes point I have to stand on from which to judge what parents and other authorities demand* – Rollo May (*The Meaning of Anxiety*)

The ego is not to be crushed by asceticism or medicated by drugs. Rather it is to be attuned to the Imperial Self that responds to the call of Being. However, as long as a man avoids the call by remaining entangled in the lives of misguided people, he will never find peace, happiness or understanding. He will simply rely on "experts" to provide his answers while gullibly welcoming and participating in the latest national fantasy.

> *Whereas the fragmentary ego finds itself a mere atom tossed between the vast collective worlds of the objective psyche and objective physis, ego united with the self experiences itself anthropomorphically as the center of the universe* – Erich Neumann (*The Origin and Evolution of Consciousness*)

The healing and restoration of man cannot come about until these facts are understood aright. Healing occurs when we awaken *sorge* or

care of Being; our own being that is, rather than that of God of humanity. What happens to others – what they say, think and do – is much less important to us than what goes on within. We are not able to breathe for another person, and cannot exist for them. After we are dead we can donate a body part to someone else. However, while we live, our body and its parts are ours alone. This goes for our consciousness and efforts. We have no fixed duties toward other people and are certainly never to become overly dependent on their approval. To do so is to commit a fundamental crime toward our Imperial Self. It is to live according to the dictates of a neurotic ego that benefits from the suppression of the core Self.

Sadly, we rarely turn within or look to our own needs until we experience a major crisis. During a tragedy, the energy contained at the surface of the body – animating the ego – diminishes and moves back toward the core or Imperial Self. We feel as if we are alienated from everyone and terribly vulnerable. We might even feel as if the earth has swallowed us up and that we are in hell. Of course, as during sleep, we simply return to a kind of stillness because bioenergy has receded toward the center of our being. Think what we may about pain and suffering, they alone are responsible for compelling superficial men to deepen their natures and search for higher meaning.

> *Bodies cannot be changed except by reduction into their first matter* – Figulus

> *Only when all crutches and props are broken, and no cover from the rear offers even the slightest hope of security, does it become possible for us to experience an archetype that up till then had lain hidden...this is the archetype of meaning* – Carl Gustav Jung

> *Are you willing to be sponged out, erased, cancelled, made nothing? Are you willing to be made nothing, dipped into oblivion? If not, you will never really change* – D. H. Lawrence

It is important to note that the philosophy of Personalism is implicit in Heidegger's main ideas. It is particularly apparent in his insistence that true care for Being only awakens when we contemplate our own finitude. It is our own mortality that awakens us to the importance of existence and compels us to value our daily experiences:

> *If I take death into my life, acknowledge it, and face it squarely, I will free myself from the anxiety of death and the pettiness of life - and only then will I be free to become myself* – Martin Heidegger

> *Only Being-free-for-death, gives Dasein its goal outright and pushes existence into its finitude. Once one has grasped the finitude of one's existence, it snatches one back from the endless multiplicities which offer themselves as closest to one—those of comfortableness, shirking and taking things lightly* – ibid

> *…authenticity becomes a greater concern once the pillars of metaphysical faith start to crumble. The subject can no longer simply derive its meaning from a clear notion of its place within a cosmic order. On the contrary, authenticity necessitates the creation of a meaningful life in an ungrounded world* – Katrin Froese

Heidegger realized that man should not be spared anxiety. He must be allowed to contemplate the finiteness of his life – his *time*. By contemplating the limited time he has on earth, man awakens care for Being. He chooses to live authentically and remove all that stands in the way of the Wholeness lost during the days of his infancy and initial psychic enslavement.

Nietzsche and Heidegger did not hold psychology in high regard. They were not interested in the repair job psychoanalysis affords to those who merely wish to lessen the despair that arises within them if and when their inauthentic existence, for whatever reason, breaks down. They were not concerned with bolstering the pseudo-life of Das Man; and saw the complaints of modern man for what they are – pseudo-complaints of those whose sense of Self is virtually non-existent. The everyday "disorders" experienced by the everyman tend to be alleviated in the same way as social injustices are remedied by politicians. Commonly, the patient on the psychiatrist's couch is not interested in discovering the roots of his depression or sense of alienation. He is interested in the quick fix, and wants to escape his pain in order to get on with the job of living his distracted, superficial life. The high priests of religion and psychiatry are in business of doing repair jobs on broken souls, making it possible for them to rationalize their disenchantment and eventually fall back into line as obedient functionaries of the social hive. In many cases, the new view of self offered by the average psychiatrist constitutes an updated Mysterium for his patient to bow before.

Indeed, it has been noted that some people prefer to destroy their ego-consciousness in order to lessen the anxiety that arises because of tension caused by the suppression of the Imperial Self. In other words, rather than integrate with the Imperial Self, a person may choose to break their own minds. Extreme measures of this kind have not gone

unnoticed by top psychologists:

> *The splitting of consciousness in these cases of acquired hysteria is accordingly a deliberate and intentional one. At least it is often introduced by an act of volition* – Sigmund Freud (*Studies of Hysteria*)

The auto-destructive tendency of the ego – which is, we believe, a facet of Freud's Thanatos Instinct – was discussed by Scottish psychologist R. D. Laing who, along with Harry Stack Sullivan, Manfred Bleuler, Karen Horney, and other distinguished experts, concluded that some diagnosed schizophrenics, for example, often *choose* their presumed ailment. Their disorder – which includes dissociation, paranoia, withdrawal, hallucinations, catatonia and disorientation – is not a disease *per se*, but is in many cases perfectly controllable by the individual who sado-masochistically prefers to dissociate and "go to pieces" rather than answer the call of Selfhood. This resistance to living authentically, common in neurotics, has long been linked with clinical maladies of heart and mind. As Carl Jung wrote, “The foundation of all mental illness is the unwillingness to experience legitimate suffering.”

A schizophrenic patient of eminent psychologist Manfred Bleuler (son of Eugene Bleuler, coiner of the term *schizophrenia*), openly stated his preference for abnormal symptoms and behavior:

> *I’m enjoying so much wonderful freedom in my mental illness that I would be ever so much worse off at liberty, at liberty and mentally well. Besides, it sometimes suits my purpose to have the privilege of being mad. It is so comfortable to be able to remain aloof from the need for exemplary conduct before one’s own self* – Manfred Bleuler (*The Schizophrenic Disorders*)

In his acclaimed book *How to Become a Schizophrenic,* John Modrow recounts an experience recorded by R. D. Laing:

> *Laing and Esterson present a case in which a young schizophrenic woman had complete control over her catatonic symptoms. In one instance this woman’s mother visited her while she was in the hospital in a catatonic stupor, and reminded her that she had promised to act as a bridesmaid at her sister’s wedding. The patient subsequently left the hospital and functioned with complete normalcy at her sister’s wedding. She then immediately returned to the hospital and resumed her catatonic stupor*

Although we certainly do not intend our readers to imagine that we

are labelling all neurotics and schizophrenics as patent malingerers and dissemblers, we know of cases where, by way of conscious choice and forms of autohypnosis, individuals who no longer wish to function rationally, and face themselves as they are, adopted abnormal patterns of behavior and aberrant mental and emotional tendencies as a last ditch effort to *escape reality*.

After observing several instances of this bizarre but purposeful escape into "unreality" Manfred Bleuler wrote:

> *…once we realize that seriously "demented" schizophrenics have not lost touch with a healthy psychic life, that in their case, healthy perception, memory, recall, judgment, and feelings are merely concealed behind their pathological behavior, that such probands actually do recover, then one begins to doubt the validity of the qualification of "idiocy"*

Clearly many people prefer to go insane than answer the call of Selfhood. Their zeal to evade authentic existence means that if and when they are forced by life to renounce one Mysterium, they invariably replace it with another, even more tenacious.

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Apparently our ancient forebears were less Mysteria-possessed than we tend to be. Contrary to what we have been led to believe, they were not originally inclined to believe in immaterial gods and realms. The pre-Vedic Aryans of ancient India confined their worship to the world they experience in the here and now:

> *There is no trace in the Veda of any conception of a God, existing by himself before the universe became, and of that universe the generator, maker or creator. The Vedic Poets never rose to the idea of such a God, or of a being like the Zarathustrian Ahura Mazda. Their intellectual vision never reached beyond the universe, or sought a First Cause for it, independent of it* – Albert Pike (*Indo-Aryan Deities and Worship*)

> *The old Aryan herdsman or priest had no conception of his self as a soul or spirit, distinct from his body, dwelling in it or clothed by it as by a garment, or using it as an instrument. He no more imagined that of himself than he did of his horse. Nor did he conceive of any God whatever, as a spirit in our sense of the word, i.e., a somewhat that is a-thing, not matter, and wholly separate from all that is appreciable by the senses* – ibid

> *But when the idea of that cause was reached, then the*

> *Brahmanic intellect tortured itself with a thousand questions in regard to the creation, and at last invented a whole pantheon of Gods, and the most grotesque and absurd theories as to the origination or generation of things; until a hideous idolatry was the consequence* – ibid

> *I very much doubt whether there is in the Rig-Veda Sanhita any intimation at all of a belief in another life after the present, or of a hope of happiness after this life. The words "immortal" and "immortality" occur in the translation; but they mean only long life, or long-continued existence. The "immortality" of the Veda is to be attained by food* – ibid

In Aryan scriptures, the Imperial Self is represented by Lord Krishna, later falsely considered to be the incarnation of a supernatural deity:

> *Whatever thou dost perform, whatever thou eat, whatever thou give to the poor, whate'er thou offer in sacrifice, whatever thou do as an act of holy presence, do all as if to me, O Arjuna. I am the great Sage without beginning; I am the Ruler and the All-sustainer* – (Krishna to Arjuna)

> *Then be not sorrowful; from all thy sins I will deliver thee. Think thou on me, have faith in me, adore and worship me, and join thyself in meditation to me; thus shalt thou come to me, O Arjuna; thus shalt thou rise to my supreme abode, where neither sun nor moon hath need to shine, for know that all the luster they possess is mine* – (Krishna to Arjuna)

> *The Hindus held that there is a subtle, invisible body within the material body. They represent the constitution of man as consisting of three principles: the soul, the invisible body, and the material body. The invisible body they call the ghost or shade, and consider it as the material portion of the soul* – Charles Morris (*Aryan Sun Myths*)

We see then that modern man – because of ancestral trauma, social conditioning and other maladies affecting his psyche – began losing sight of the world in front of him. Because of Mysteria-haunted philosophers such as Plato and many others of his bent, man started fashioning one never-ending metaphysical labyrinth of delusion after another. His heavens and hells, his demons and angels, gods and goddesses, arose in his imagination partly because of his need to regain the Lost Wholeness unwittingly stolen and smashed by caregivers during infancy. He entered the world of his masters as a slave, and lost touch with his inner voice – the voice of his complete Self and imagination. Enslaved to the needs and approval of others in

the same mess, he lost care for his own Selfhood. By gaining the world of men, the individual well and truly lost himself.

CHAPTER EIGHT

Mercury In The Blood

◊

> *Sigmund Freud proposed the existence of an unapprehended monster who subversively controlled the actions behind the scenes the civilized workings of daily intercourse, much like the charlatan operating the levers behind the facade in the Wizard of Oz* – Leonard Shlain (*Art and Physics*)

The theories espoused by Sigmund Freud and Carl Jung about man's so-called unconscious mind are not as dissimilar as many "experts" assert. Both men knew that the contents of the unconscious were ultimately nature-born. However, unlike poets and artists, psychologists generally have an ambivalent attitude toward the unconscious and its content. During the first part of his career Freud believed it was a dumping ground for man's repressions, while Jung believed his "Archetypes" – which cannot be experienced directly – had immoral and evil, as well as good features and inclinations. Unlike many artists and poets, psychologists warn that both the personal and collective unconscious have threatening aspects:

> *This was Jung's finding…The human psyche consists of light and dark, masculine and feminine, and countless other syzygies that coexist in a fluctuating state of psychic tension* – Gary Toub (*The Usefulness of the Useless*)

Jungian M. Esther Harding expresses her mentor's conception of the unconscious perfectly in the following lines:

> *Beneath the decent facade of consciousness with its disciplined moral order and its good intentions lurk the crude instinctive forces of life, like monsters of the deep- devouring, begetting, warring endlessly. They are for the most part unseen, yet on their urge and energy life depends* – (*Psychic Energy*)

In his masterwork *The Origins and Evolution of Consciousness,* senior Jungian Erich Neumann confirms the point, emphasizing the alleged potential "dangers" of the primeval layers of the psyche:

> *The dangers of the unconscious, its rending, destroying, devouring, and castrating character, confront the hero as monsters, prodigies, beasts, giants, and so forth, which he*

has to conquer

Fear of the unconscious leads to resistance and thus to a strengthening of the ego; indeed we shall always find that fear of the unconscious, and fear in general, is a symptom of centroversion, seeking to protect the ego

The tendency of unconscious contents to swamp consciousness corresponds to the danger of being "possessed;" it is one of the greatest "perils of the soul" even today

While the ego is coming to terms with the unconscious, more and more attempts are made to protect the personality, to consolidate the conscious system, and to dam up the danger of inundation and invasion from the unconscious side

Among primitives, and wherever the conditions are primitive, the conflict between individual consciousness and the collective tendencies of the unconscious is resolved in favor of the collective and at the cost of the individual

And in his own words Jung speaks of the ambivalence of archetypal content in relation to ego-consciousness:

When a situation occurs which corresponds to a given archetype, that archetype becomes activated and compulsiveness appears, which, like an instinctual drive, gains its way against all reason and will, or else produces a conflict of pathological dimensions, that is to say, a neurosis – (*Collected Works*)

Whoever has suffered once from an intrusion of the unconscious has at least a scar if not an open wound. His wholeness, as he understood it, the wholeness of his ego personality, has been badly damaged, for it became obvious he was not alone; something which he did not control was in the same house with him, and that is of course wounding to the pride of the ego personality, a fatal blow to his own monarchy – (*Nietzsche's Zarathustra,* a seminar)

The rediscovered unconscious often has a really dangerous effect on the ego...In the same way that the ego suppressed the unconscious before, a liberated unconscious can thrust the ego aside and overwhelm it. There is a danger of the ego losing its head, so to speak, that it will not be able to defend itself against the pressure of affective factors – (*The Undiscovered Self*)

Jungians are of course familiar with their mentor's repeated warnings about the alleged dangers to the psyche, and every aspect of one's existence, from ignoring the unconscious. To perpetually dismiss and devalue the processes and content of one's unconscious is to covet disaster, says Jung. Repressing the unconscious personally, and suppressing it socially, inevitably results in periodic outbreaks of violent forces from within. Jung emphasizes this point with many allusions to historical crises, such as the rise of Naziism and the innumerable mindless abuses committed in the name of Fascism, Communism and fundamentalist religion. In Jung's opinion, social and historical, as well as personal upheavals are due, for the most part, to the ubiquitous denial of the "instincts" or affects of the unconscious. In short, despite his prevarication on the subject, we see that Jung conceded that the unconscious – or hidden areas of the Self – contains dangerous forces and processes.

> *Separation from his instinctual nature inevitably plunges civilized man into the conflict between conscious and unconscious, spirit and nature, knowledge and faith, a split that becomes pathological the moment his consciousness is no longer able to neglect or suppress his instinctual side* – Carl Gustav Jung (*The Undiscovered Self*)

In our opinion Jung's conception of consciousness, in this regard, is not wholly satisfactory. We believe it is unwarranted and ultimately unsound to declare man's unconscious Self to contain threatening and even deadly elements. After all, as Jungians and other psychologists have established, ego-consciousness exists due to the mysterious creative powers of the primordial unconscious. In light of this, we fail to understand why they also believe the same creative force to be a constant and deadly threat to the ego's existence after the time of its inception. No doubt there are tremendous threats to the existence and progress of the ego, but in our opinion they do not originate in and emanate from the very Numina which gave the ego birth. What is more, we take Jung's own advice very seriously when he emphasized that the complexion of the unconscious is entirely dependent upon the complexion of the ego peering into it. In other words, like the quantum universe, the nature and state of unconscious forces apparently change according to the perspective and intent of the objective eye attempting to scrutinize them. As far as we are concerned, this means that the threatening forces that have the power to damage and overwhelm the ego, do not arise from deeper recesses of the Self, but from without. Although the unconscious is the original womb of the ego, it is society that molds and *misshapes* it.

The major threat to the stability and progress of the ego comes, not

from the unconscious, but from something that stands, as it were, on the limen between conscious and unconscious hemispheres; something which intercepts natural or “archetypal” content, subtly reconfiguring it to suit its own agenda. In Jungian parlance, this entity may be said to impersonate archetypes. It is however not legitimate, being more akin to a psychic parasite than authentic archetypal presence. Moreover, its origin – to be phenomenologically correct – is not the unconscious or Self, but the world.

Erich Neumann confirms that the content of the unconscious is indeed initially sectioned and transmuted before entering consciousness. He believes the ego is responsible for the canalizing activity:

> *The fragmentation of archetypes should on no account be conceived as a conscious analytical process...The emergence of a group of archetypes split off from the basic archetype, and of the corresponding group of symbols, is the expression of spontaneous processes in which the activity of the unconscious continues unimpaired. To the conscious ego these archetypes and symbols appear as products of the unconscious, even when they have been constellated by the conscious situation as a whole* – (*The Origins and Evolution of Consciousness*)
>
> *The breakdown of the amorphous unconscious into the picture world of archetypes enables them to be represented and perceived by the conscious mind* – ibid
>
> *Rationalization, abstraction, and de-emotionalization are all expressions of the "devouring" tendency of ego consciousness to assimilate the symbols piecemeal. As the symbol is broken down into conscious contents, it loses its compulsive effect, its compelling significance, and becomes poorer in libido* – ibid

Of course Neumann does not explain how we are to prove the "compulsive" nature of the unconscious, given that we only experience the unconscious *after* radical processing has occurred. In other words, his estimation of the true nature of the unconscious is merely surmised rather than confirmed. Additionally, he does not explain how the ego first gets its energy to accomplish the task of creating a palate of secondary archetypal images acceptable to itself. After all, must not the ego derive energy for its existence and efforts from the very unconscious to which it relates and rises above? And given that this is axiomatic to Jungians, how are we to explain the paradox? Apparently, according to Neumann, the original underlying unconscious wishes to be, and allows itself to be, processed and

weakened by the ego whose very existence initially depended upon the unfiltered power of the unconscious. Clearly, the accepted Jungian account of the relationship between ego-consciousness and its dark parent is unsatisfactory. What is more, theories of this kind ultimately give us a perverse impression of the deeper recesses of consciousness, leading us to denigrate and fear aspects of our own being. We'll deal with this outstanding fallacy in our final chapter.

In the magical tradition the elusive entity between the worlds – between Olympus and Hades – is known as Mercurius or Mercury. To Christians it corresponds with Satan or Lucifer, the deceiver and tempter of Christ (or higher Self). It was born from the flames of physical catastrophe and psychic trauma, and driven by antipathy to the natural world which it distrusts and fears. Since nature is identical with man's so-called "unconscious," Mercury's relationship with the unconscious and its content is not congenial and wholesome. Indeed, it is this "Mercury" which has built the walls that stand as barricades between ego and Self. He is the forger of the mental manacles that imprison the spirit of man; the architect of Mysteria.

> *I beget light, but the darkness too is of my nature* – (Mercurius in the *Tractatus Aureus*)
>
> *Mercurius, following the tradition of Hermes, is many-sided, changeable, and deceitful...(changing his skin, shifty)...He is duplex and his main characteristic is duplicity* – Carl Gustav Jung (*The Spirit of Mercurius*)
>
> *In their meditations and projective thoughts about the mysteries of nature and matter and in the revelations they beheld...the alchemists described a spirit who controlled the work, who was present at its beginning and its end, and who functioned as the presiding and necessary presence throughout the work from start to finish* – Murray Stein (*Jung on Evil*)
>
> *Mercurius certainly did show signs of destructive potential. He was a dangerous spirit, and he was also duplicitous and deceptive...a sort of Luciferian ("light-bringer") figure* – ibid
>
> *I am the poison-dripping dragon, who is everywhere and can be cheaply had...From my snout there comes a spreading poison that has brought death to many...The mysteries of my art must be handled with courage and greatness of mind if you would conquer me by the power of fire, for already very many have come to grief, their riches and labour lost* – (*Theatrum Chemicum,* 1613)

> *I am the old dragon found everywhere on the globe of the earth, father and mother, young and old, very strong and very weak, death and resurrection, visible and invisible, hard and soft; I descend into the Earth and ascend into the Heavens, I am the highest and the lowest, the lightest and the heaviest. I am dark and light. Often the order of nature is reversed in me* – ibid

Like Merleau-Ponty, Jung also knew that like the quantum universe the roots of the Self cannot be apprehended directly. This is because the so-called unconscious mind reflects back the visage projected into it. With time Jung rightly saw that the unconscious cannot be designated "good" or "bad," moral or immoral. It takes the shape of the consciousness attempting to peer into it. In other words, if an ego is malignant, the unconscious takes on an abhorrent and threatening complexion. Conversely, if the ego is wholesome, the unconscious or total Self takes on a beauteous and welcoming form.

> *We know that the mask of the unconscious is not rigid – it reflects the face we turn toward it. Hostility lends it a threatening aspect, friendliness softens its features* – Carl Gustav Jung

The projected visages of fear, trepidation, uncertainty, prejudice, bemusement, shallow curiosity, expectation and false hope, etc, are entirely the result of Mercury's malignant presence and intrigue. They are Mysterium-manufactured and Mysterium-directed states of consciousness that constitute nothing less than barriers blocking communion between ego and Self.

Despite the intriguing dynamic between ego and Self, we should not think of them as distinct entities. On the contrary, as Merleau-Ponty emphasized, they are both emanations of a unified intelligence lying unseen and unseeable in the depths of our being.

> *The psychological "Transcendent Function" arises from the union of conscious and unconscious content* – Carl Gustav Jung

The two-faced ambassador between the worlds – this Mercurius-Yahweh-Lucifer – surreptitiously intercedes and gives "false counsel" so ego and Self remain estranged. Therefore, if unconscious content invades and crosses the limen (the borderline between conscious and unconscious hemispheres), to threaten and potentially overwhelm the ego's dominion, it is because that content and energy (or libido) is directed to do so by the ego's malicious "Enforcer." By misinforming the ego about the nature of the unconscious, Mercurius initiates and perpetuates a deadly feedback loop. The ego and superego act on the

"counsel" of the *impersonator* and continue to falsely regard the unconscious as a threat. Hence, psychic unification – as delineated by Freud, Jung, Horney, and others – never occurs, and the "mind-forged manacles" foisted upon consciousness remain unbroken.

The famous psychologists who probed into the secrets of the mind, not only saw the human mind as divided into conscious and unconscious hemispheres, but also realized that a barrier exists between psychic hemispheres. The noetic walls or system of fortifications – referred to by psychologists as "defences" – prevents open and direct communication between conscious and unconscious zones:

> *Freud found that if the analyst touched on repressed material the patient would "resist" his therapeutic approach. This is not a matter of conscious unwillingness on the part of the patient or of dishonesty or of secretiveness; he is defending himself against the discovery of the unconscious material without being aware either of the material or of his resistance…The patient can turn away from the sensitive topic and talk about something else; he can feel sleepy and tired; he can find a reason not to come to the interview – or he can become very angry against the analyst an find some reason to quit the analysis* – Erich Fromm (*Anatomy of Human Destructiveness*)
>
> *Nothing so eludes conscious inspection as consciousness itself. This is why the root of consciousness has been called, paradoxically, the unconscious* – Alan Watts (*The Book: On the Taboo of Knowing Who You Are*)
>
> *To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality is* – Carl Gustav Jung

Fromm's description shows us that when the force-field of defences is breached we often react with anger and even violence. He also gives the commonly accepted reason – *avoidance of reality.*

In our estimation, the existence of psychic defences has not be sufficiently contemplated and explained. Why do they exist, and what caused them to exist? Are they protecting or threatening to the psyche? Are they a source of pleasure or sorrow? Does man and his society benefit from inner division and the existence of psychic defences? Freud's statements compel us to regard the problem in a detrimental light:

> *For Freud self-knowledge means that man becomes*

> *conscious of what is unconscious; this is a most difficult process, because it encounters the energy of resistance by which the unconscious is defended against the attempt to make it conscious* – Erich Fromm (*Anatomy of Human Destructiveness*)

The divide within consciousness, responsible for keeping a large part of our own nature in perpetual shadow, is caused by the presence of a supra-instinct rooted not only in ancient biological and mental trauma, but ancient *antipathy toward nature*. This antipathy is the "satanic mill" that spawns Mysteria; one illusion after another. As a result of this parasitical presence, man remains a stranger to nature, his true source. Consequently, he is condemned to be emotionally and mentally unsane. His toxic state serves in turn to sabotage his efforts to develop correctly. Inevitably, the civilizations man creates turn out to be as fragile and corrupt as he himself has become.

> *Our world is, so to speak, dissociated like a neurotic* – Carl Gustav Jung

> *Death is no longer symbolically expressed by unpleasant-smelling faeces or corpses. Its symbols are now clean, shining machines…But the reality behind this antiseptic façade becomes increasingly visible. Man, in the name of progress, is transforming the world into a stinking and poisonous place…He pollutes the air, the water, the soil, the animals – and himself. He is doing this to a degree that has made it doubtful whether the earth will still be liveable within a hundred years from now* – Erich Fromm (*Anatomy of Human Destructiveness*)

> *The astronautical image of man-and it is nothing but the quintessence of urban-industrial society's pursuit of the wholly controlled, wholly artificial environment – amounts to a spiritual revolution. This is man as he has never lived before; it draws the line through human history that almost assumes the dimensions of an evolutionary turning point. So it has been identified by Teilhard de Chardin, who has given us the concept of the "noosphere," a level of existence that is to be permanently dominated by human intellect and planning, and which our species must now adapt if it is to fulfil its destiny* – Theodore Roszak (*Where the Wasteland Ends*)

The ego's antipathy toward nature was identified but misdiagnosed by most psychologists, including Freud. Traditionally it is interpreted as an infant's early hostility toward the "intrusion" of the outside world

into its blissful undifferentiated uterine repose. The infant's pre-rational, pre-Oedipal hatred of the world's intrusion is described by Freud in *Instincts and their Vicissitudes*:

> *Hate, as a relation to objects is older than love. It derives from the narcissistic ego's primordial repudiation of the external world with its outpouring of stimuli. As an expression of the reaction of unpleasure evoked by objects, it always remains in an intimate relation with the selfpreservative instincts; so that sexual and ego-instincts can readily develop an antithesis which repeats that of love and hate*

Erich Fromm comments on Freud's theory of infantile hatred for the world of objects:

> *…Freud assumes that hate is older than love and that it is rooted in the ego instincts, or instincts of self-preservation, which first of all repudiate the "stream of stimuli" following from the outside world…The infant is seen as primarily repudiating stimuli and hating the world for its intrusion*
>
> *…he followed two concepts simultaneously: aggressiveness as part of the sexual drive (oral and anal sadism), and aggressiveness as being independent from the sexual instinct, as a quality of the ego instincts which oppose and hate the intrusion of outside stimuli and obstacles to the satisfaction of sexual needs and those for self-preservation*

Freud, who spent most of his life attempting to answer the question of man's conspicuous capacity for barbarity, believed infantile hatred was not simply a defence against the intrusion of external stimuli. Human aggression, sadism and destructiveness is the result of a death drive he referred to as the "Thanatos Instinct."

> *Our hypothesis is that there are two essentially different classes of instincts: the sexual instincts, understood in the widest sense – Eros, if you prefer that name – and the aggressive instincts, whose aim is destruction* – Sigmund Freud (*New Introductory Lectures*)
>
> *Starting from speculations on the beginning of life and from biological parallels I drew the conclusion that, besides the instinct to preserve living substance, there must exists another, contrary instinct, seeking to dissolve those units and to bring them back to their primeval, inorganic state. That is to say, as well as Eros, there was an Instinct of death* – Sigmund Freud (*The Ego and the Id*)

Viennese psychologist Sigmund Freud

Otto Rank and Erich Fromm did not wholly agree with Freud's interpretation of infant hostility, and, in our estimation, the aggressive tendency identified by Freud is *more* than simple antipathy toward the world of physical objects and stimuli; more than an infant's resistance against content that frustrates its bond with its mother and natal tranquillity. It is more than an impulse of the ego to ward off danger and preserve its own existence. What Freud noted was a basic egoic *resistance to reality and nature*; the same resistance that exists in relation to the Self. Fromm's term for the unconscious predisposition was Necrophilia. He believed man's destructive instincts are bi-products of technological progress:

> *In addition to sadism, the passion to destroy life and the attraction to all that is dead (necrophilia) seem to develop in the new urban civilization* – (*Anatomy of Human Destructiveness*)
>
> *While granting that we do not have much direct knowledge of man's psyche before the beginning of the Neolithic period, there are…good reasons to assume that the most primitive men…were not characterized by destructiveness or sadism. In fact, the negative qualities that are commonly attributed to human nature become more powerful and*

widespread as civilization developed – ibid

Otto Rank, the brilliant psychologist who threw new light on the meaning of Freud's "Death Instinct."

Alan Watts also realized there was something inherently paradoxical in man's attempt to destroy nature, his creator:

> *We are forever "conquering" nature, space, mountains, deserts, bacteria, and insects instead of learning to cooperate with them in a harmonious order. In America the great symbols of this conquest are the bulldozer and the rocket* – (*The Book: On the Taboo of Knowing Who You Are*)

In her fine book *Impeachment of Man*, Savitri Devi nails the problem by showing that man's necophiliac tendencies are based on an unconscious need for dominance and control, born from deep psychic insecurity:

> *The history of animal life has been (and is still, so far as we know) but one long record of merciless exploitation by man, or at most – in the case of the more fortunate wild beasts – the history of one long and increasingly hopeless struggle against the pretension of man to have the whole earth to himself*

German philosopher Friedrich Schelling coined the term "unconscious." (The term "subconscious" was first employed by French psychologist Pierre Janet.) Schelling's largely ignored ideas on consciousness prefigure those of Maurice Merleau-Ponty and other later philosophers. His work was a major influence on English poet Samuel Taylor Coleridge, who appropriated concepts and terms from Schelling without due credit to the great philosopher.

Let us bear in mind that the bulk of Jung's conclusions about his so-called Collective Unconscious were based on conversations with and analysis of mentally disturbed inmates of asylums and natives of primitive tribes. Although he was correct to endorse the existence of a collective race memory, he did not address where the contents of the Collective Unconscious – the so-called Archetypes – derive their considerable sustaining power. Additionally, he did not sufficiently explain how the archetype of Selfhood happens to emanate from the same psychic zone as the archetypes that overwhelm and negate Selfhood, driving men to compulsively immerse their identities in the world of their fellows. At first glance, Jung's so-called "Hero" archetype appears to provide a suitable explanation for the spirit of individuality, as we might recognize and understand it today, until we remember firstly that the Hero, as avenger and slayer, is a rather inflated, aggressive, blood-soaked figure; and secondly, that the Hero – as described by Jung and his school – was a mythological character rather than an actual historical figure. Although they certainly personify and represent individuality and Selfhood more than other traditional gods and goddesses, we must remember that Gilgamesh, Marduk, Horus, Samson, St. George, Sir Lancelot, and a good many

other famous heroic "archetypes" were fictional or mythic entities.

Additionally, in regards the existence throughout history of a spirit of individualism, we might recall the research of Erich Fromm, Julian Jaynes, and others, who concluded that until recently men and women were for the most part not psychologically differentiated enough to possess individualistic modes of consciousness:

> *Jaynes...pointed out that for 99 per cent of human evolution men and women grouped together in tightly bonded, mutually dependent groups. Within these groups each individual had no sense of individuality, no sharp sense of 'ego-self'* – Anthony Peake (*The Daemon*)

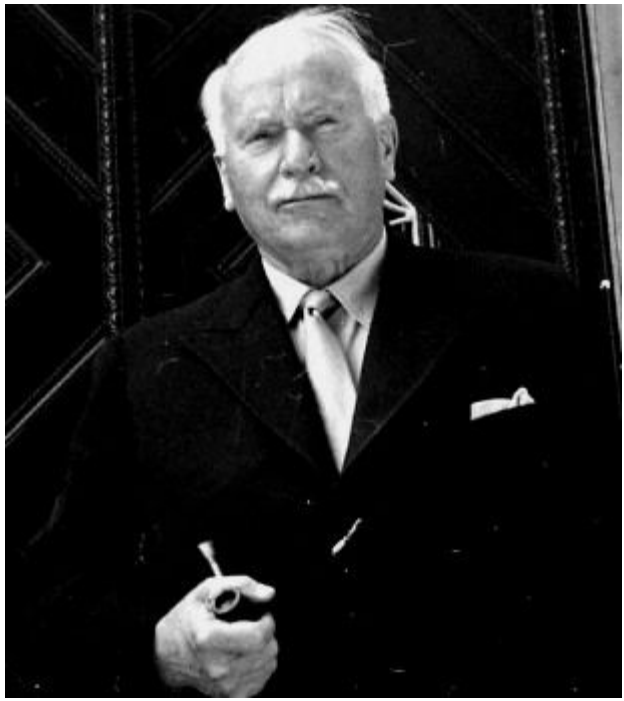
> *The attraction to those of like species precedes any tendency to turn away from them; solitary existence is a late flight from a natural bond* – Adolf Portmann

Indeed, Jung's ideas on consciousness were not his own. He was influenced by the writings of early Gnostics, Alchemists and Occultists. He was also profoundly influenced by the findings of thinkers such as Georg Groddeck, Pierre Janet, Lucien Levy Bruhl, and philosophers such as Plato, Kant, Schelling and Schopenhauer. He was particularly influenced by Friedrich Nietzsche, although key aspects of Nietzsche's thought appear to have been borrowed from the less known philosopher of individualism Max Stirner, not to mention the great pre-Socratic sage Heraclitus. In any case, Jung not only borrowed liberally from Nietzsche, but radically transmogrified the savant's ideas, while demonizing the man who conceived them. His scandalous behavior in this regard has rarely been admitted and discussed.

> *For the longest time, conscious thought was considered thought itself. Only now does the truth dawn on us that by far the greatest part of our spirit's activity remains unconscious* – Friedrich Nietzsche (*The Gay Science*)

> *What we call consciousness constitutes only one state of our spiritual and psychic world...and not by any means the whole of it* – ibid

> *In Nietzsche's model...the unconscious is an autonomous entity that can function in opposition to consciousness* – Lucy Huskinson (*Nietzsche and Jung: The Whole Self in the Union of Opposites*)



Swiss psychoanalyst Carl Gustav Jung. By furiously reworking the ideas of Nietzsche to suit his own vision, Jung's corpus became fraught with contradictions and flaws.

Although Jung was America's darling, Freud was shunned. Despite the best efforts of his colleagues to introduce his ideas to the American public, Freud's book titles, and names of his psychological complexes (id, ego, superego, etc), were systematically and deliberately mistranslated from German to English. This had the effect of giving his ideas a materialist-reductionist complexion. Freud's understanding of consciousness was far deeper and more "spiritually" toned than most readers guess. He was despised by the APA (American Psychiatric Association), which saw to it that his theories and image were drastically skewed to suit their own materialist ideology. We refer the reader to the excellent work on the subject by Freud's colleague, psychologist Bruno Bettelheim, entitled *Freud and Man's Soul*.

CHAPTER NINE

Man As Artist

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> *I am the present. I cannot know what tomorrow will bring forth. I can know only what the truth is for me today. That is what I am called upon to serve, and I serve it in all lucidity* – Igor Stravinsky

In this chapter we explore ways in which the age-old antipathy to nature can be healed; for healed it must be if absolute annihilation is to be avoided. As we said, the antipathy is the root of all human pathology. However, once it is healed, man is free to build the first sustainable civilization without violence, hatred, delinquency or injustice.

First, it is vitally important to see that the antipathy exists between two "minds" or types of consciousness. In other words, we cannot progress until we first recognize nature as being alive and intelligent.

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Let us begin the healing process by introducing the most important word in the English language: *Imagination.*

William Blake, the world's greatest champion of Imagination, wrote of it saying:

> *The Eternal Body of Man is the Imagination*
>
> *In your own bosom you bear your Heaven and Earth; and all you behold, tho' it appears without, it is within, In your Imagination, of which this world of mortality is but a shadow*
>
> *...the imagination rises from the mind's abyss and seeks more expanded senses than the five making up that abyss*

Because he was a high-level artist and poet, we might think Blake was simply lauding imaginative abilities we are generally familiar with; the kind by which we create original stories, music, poems and paintings; or by which certain protégés envision mathematical formulae and come up with novel inventions. And to an extent we are correct; he was praising imaginative peculiarities of this type. However, a close reading of his masterworks shows us that his notion of Imagination went even deeper. He believed our capacity for Imagination opened us to higher states of consciousness and greater

levels of understanding.

As we said in the previous chapter, most psychologists and psychiatrists take it as a given that our subconscious minds are quite threatening places, and stress that the unconscious contains content that can potentially overwhelm and damage the ego. There are many slants on this subject which we do not wish to cover in detail at this time. In general, members of Freudian and Jungian schools are wary of the unconscious, which is, in many cases, presented as an abode of amoral forces that can cause madness.

To men such as William Blake, theories of this kind are spurious and nonsensical. Like Nietzsche and others, Blake did not believe in traditional models of pathology. He knew, as few men do, that what causes pathology is not content from the depths of one's being, but content inherited from without. He knew it is the imposition of social conditioning that causes a man to lose his center and become mentally and emotionally disturbed. Like Heidegger, Blake knew that it was by way of incompetent parenting, social indoctrination, the introjection of perverse religious and scientific ideas, chronic guilt and shame, and disconnection from nature, that men lost their sanity. He went to great pains to delineate one of the top fallacies disseminated by philosophy, religion and science – namely, the alleged schism between body and soul. Again, we read his famous lines from *The Marriage of Heaven and Hell:* "All Bibles or sacred codes have been the causes of the following errors…that man has two real existing principles…a Body and a Soul."

> *When we realize the great import of cultural conditions on neuroses the biological and physiological conditions… recede into the background* – Karen Horney (*The Neurotic Personality of Our Time*)

Like Heraclitus, the Taoists, R. A. Schwaller de Lubicz, and other sages, Blake knew that the *elan vital* or Logos that brought the universe into being animates all things. Body, soul and world are united in spirit and are expressions of spirit. They are not to be considered separate. The reason we see them so has to do with our own warped perspectives that must be healed if the universe and its content is to be viewed correctly. In Blake's terminology, we must break our "mind-forged manacles" and awaken from our "Newtonian Sleep." When we awaken from "Single Vision," we realize there is no difference between Self and world:

> *…Each grain of sand every stone on the land, each rock and each hill, each fountain and rill, each herb and each tree, mountain, hill, earth and sea, cloud, meteor and star, are Men seen afar* – William Blake

Blake dedicated his life to awakening his fellows, and in *Jerusalem* he wrote of his intent:

> *Troubling I sit, day and night. My friends are astonished at me: They forgive my wanderings. I rest not from my great task: To open the eternal worlds! To open the immortal eyes of man inward: into the worlds of thought: into eternity. Ever expanding in the bosom of God, the human imagination*

◊

English poet and artist William Blake

In our opinion, by heeding Blake's directives, we see that by correct use of Imagination we once and for all overcome the syndrome I refer to as *antipathy to nature.* I have said throughout this book that it is our deep-seated unconscious fear and hatred of nature that constitutes the true root of human pathology.

Of course, when we look at the world, we might not see much evidence of this antipathy. Apparently, people seem to enjoy their time in nature. They love to surf, sky-dive, bungee-jump and mountain climb. They love to fish, snorkel, hike, pothole and river-raft. And there are innumerable environmentalist orgs bending over backwards to save the planet from pollution and industrial abuse. A deeper look at the matter, however, reveals the truth. An examination of the artificiality of city-dwelling and odious treatment of animals and

indigenous tribes – the pollution not only of earth and sea but outer space – shows us that psychologists are not completely correct to track mental disorder exclusively to shame and guilt. They *must* go further if we are to see an end to pathology. This is because our antipathy to nature is ultimately antipathy to Self, given that the Self and nature are one. How can they be anything else? This was Blake's point. Man did not create himself; and certainly did not create the universe that houses him. He creates the cities and precincts that debar nature; that much is clear. He creates the walls that keep him out of reach of nature's ordinances, the technology by which he hopes to replicate nature's ways. But as Blake knew all too well, the walls man creates to keep nature out, also serve to keep him locked in. In the end, as Jean Baudrillard and others warned, man becomes as artificial as the environments he inhabits.

> *What good the science that destroys itself? What purpose in awakening every morning for a wearisome daily struggle to reach the evening in a state of exhaustion, to reach the agony of such an empty life?…As long as cerebral intelligence governs the world, it will be dominated by beings of inferior mentality, for man's life will be but struggle of force and power, struggle of vanity, struggle of wealth, struggle for an existence whose aim is warped…But man is not a beast; he is animated. Man is an epitome of the cosmos, a creature housing the divine spark. Man is not an evolved amphibian, an animal form that became what we are. Man is perfect at his origin, a divine being who has degenerated into what we are* – R. A. Schwaller de Lubicz (*Egyptian Miracle*)

> *Another feature of the cybernetic man – his tendency to behave in a routinized, stereotyped, and unspontaneous manner – is to be found in a more drastic form in many schizophrenic obsessional stereotypes* – Erich Fromm (*Anatomy of Human Destructiveness*)

Taking his lead from Nietzsche, Heidegger also lauded Imagination and intuitive understanding. Like Nietzsche, Kierkegaard and Merleau-Ponty, he had a low opinion of science and technology. What is more, at the end of his professional career he went on record to say that academic philosophy had little more to say about reality and existence. Veering even more sharply toward marked personalism, he urged the world to learn from poets, artists and musicians of credibility. In his opinion, men of Blake's caliber were alone capable of grasping Being, and allowing it to lead the way.

> *Learn to become nature again yourselves and then with and in nature let yourselves be transformed* – Friedrich Nietzsche

> *Günter Figal suggests that the foundations for Heidegger's turn were laid in 1934 with the resignation of his position as Rector at Freiburg University, whereupon his emphasis shifted increasingly from philosophy to poetry. Human beings are warned against arrogating all credit for their philosophical explorations to themselves. The anthropomorphic nature of thought had to be both exposed and curbed and Heidegger believes poetry is a better vehicle for this than philosophy. Philosophy tends to accredit human beings' reason with its achievements while poets are more receptive to the idea that a spark of inspiration gives rise to their creations. This is one of the main lessons Heidegger draws from them. Thus, the turn to poetry does not mark a solipsistic retreat on Heidegger's part but rather signals an attempt to reconceive our way of being-in-the-world* – Katrin Froese (*Nietzsche, Heidegger and Taoist Thought*)

We see Heidegger's point. Sensitized artists and poets live in closer psychic proximity to the unconscious, which means their minds come into closer contact with Mercurius – the creator of Mysteria. In other words, they must fight harder than most to remain sane. Consequently, mentally and emotionally they are made of sturdier stuff than the average person, as well as the average scientist and theologian. This was certainly the case with Dante, Blake, D. H. Lawrence, Cervantes, Hardy, Wordsworth, Tennyson, Rembrandt, Breughal, Bosch, Magritte, Van Gogh, M. C. Escher, Rilke and many others we could mention.

> *From those most holy waters, born anew I came, like trees by change of calendars, Renewed with new sprung foliage through and through, Pure and prepared to leap up to the stars* – Dante (*Puragtorio*)

Deep existential suffering is less prevalent in the lives of the Mysterium-possessed, i.e., theologians, scientists, materialists and socialites, regardless of how "neurotic" they may or may not be. As history reveals, mental and emotional suffering is much more common and pronounced in the lives of iconoclasts who seek to tear off the mask of the Mysterium in order to see themselves and the world without distortion. They must do battle with an unseen enemy that haunts their minds, and, as Nietzsche and Van Gogh discovered, the

battle within the Self, *for the Self*, is not always won. No wonder Blake asked of men such as himself, "How is it we have walked through fires and yet are not consumed?"

Before the rise of psychoanalysis, Blake was well aware of the connections between microcosm and macrocosm, psychic and physical energy. He knew that the life a man experiences is based on his mental and emotional configuration. The dynamic was best expressed by Jung, who was probably as influenced by Blake as he was by the plethora of other occultists and alchemists of old whose work was deftly repackaged by later "experts:"

> *Psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains divided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves*

Once the intimate connection between Self and world is recognized and firmly born in mind, we can make positive cultural and scientific headway. And let us be in no doubt about the existence of a Self. We live in days when science has proved its reality. According to Ernest Hilgard, one of the heavyweights in science and psychology, the Self – or as he preferred to name it, the "Hidden Observer" – most certainly exists below the threshold of consciousness as an empirical fact:

> *As for the deep self, presumed to be identical with Hilgard's 'hidden observer,' standing partially outside of time, there is a great deal of evidence for this phenomenon* – Robert Temple (*Open to Suggestion*)

> *The fullest account of it is in the remarkable book Divided Consciousness by one of America's most noted psychologists, Professor Ernest Hilgard...In his book, Hilgard points out that the very word 'profound' comes from pro fundus, 'near the bottom'* – ibid

We see how these ideas square with the schemata proposed by Wilhelm Reich, and also how important the physical body is, given that it houses the so-called Hidden Observer.

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> *Self implies world and world self; there is neither without the other, and each is understandable only in terms of the other* – Rollo May (*Existence*)

In the previous chapter we saw that body and nature are deeply connected, and that what we refer to as the "unconscious" mind is the

result of nature's organic programming. To access this ancient archive of wisdom, we must first activate the Imagination and heal the psychic trauma that has given rise to aberrant ideas about nature. We must end the dissociation caused by these ideas, and return to a holistic relationship not only with nature but our bodies and minds.

> *Your eyes will become the sun and your breath the wind. In your turn you will go to the sky and the earth and the waters. Your limbs will become the roots of plants* – (The Rig Veda)

The first step is to firmly understand that our antipathy to nature is identical with antipathy to *oneself*. Next, we realize that the antipathy to nature and Self is responsible for the rise of the ego or pseudo-self which faces the world of external stimuli and forces us to become increasingly dependent on the approval of other people in the same mess. The conditioning of society – imposed upon us as infants – alters our personality and makes us conform to rules and mores that further erode Selfhood. It is this conditioning that ultimately gives rise to the complexes of guilt and shame which orthodox psychiatry recognizes as the basis of pathology. As Selfhood erodes and dependency on people intensifies, we find ourselves increasingly entangled in the lives of others in the same mess. We become immersed in daily routines and domestic minutiae, unable and unwilling to stop and simply say no to the voices demanding we be something we are not. If and when the Imperial Self attempts to speak – in the form of legitimate anxiety – we go to pieces and run to the first authority figure in a white coat to provide instant anaesthetization. In the end, as philosopher Michel Foucault wrote, we become "docile bodies" virtually unable to make decisions without instruction and support from other people. Tragically, as our emotional abscess deepens – and as we feel increasingly alienated, superficial and desperate – we are more likely to be exploited by false religion and pseudo-metaphysical paths. Although trendy teachers and organizations may speak of Selfhood and authentic existence, they more often than not also preach the importance of collective activity. "We," "us" and "our" are their favorites talismanic words, and like the vast majority of orthodox religious institutions, alternative schools and teachers also sell us one savior, one heaven, one fixed path, one fixed technique, and one fixed idea of reality. We join apparently spiritual groups only to find we have foolishly become one of a crowd of people desperately giving their power away either to a father figure or a shadow-projection. Receiving approval from a state leader or representative of God becomes as important as receiving it from a parent. In our vain attempts to be free we end by strangling ourselves in the webs of our

own making. Whether we speak of religious or non-religious minds, all too often, in either case, one Mysterium replaces another. Apparently, there will always be a God for men unable to find meaning within themselves. So is it bound to continue until we become vigilant and aware of how the Master-Slave dynamic works:

> *Freud observed that the masses long for great men as a substitute for the primeval father. And they usually find what they need in the great man —the strong autocratic leader who tyrannizes over them, abuses them, and ill-treats them…His own observations reveal that the masses are masochistic; they long for strong abusive leaders* – Shadia B. Drury (*Terror and Civilization*)

> *…a man is always searching for someone or something to enslave him, for only as a slave does he feel secure* – Esther Vilar (*The Manipulated Man*)

> *The convictions of crowds assume those characteristics of blind submission, fierce intolerance, and the need of violent propaganda which are inherent in the religious sentiment, and it is for this reason that it may be said that all their beliefs have a religious form. The hero acclaimed by a crowd is a veritable god for that crowd...The crowd demands a god before everything else* – Gustav Le Bon (*The Crowd*)

Naturally, from what we are saying, a deeper, richer communion with nature is required. We must kindle a new relationship with the natural world, and stop thinking of it as a recreation park. We cannot go backward in time in search of the moment when our collective unconscious or ancestral mind was traumatized by the effects of cataclysms which scientists now know for certain occurred. We can, however, bring the trauma *forward* in time, and use our Imagination to concertina time and consciously address the breach in consciousness. This act must, however, commence in nature. We must enter her in a new way, and address her as Selves wishing to heal the scars that have divided us from the Universal Intelligence. This is our true Magnum Opus or Holy Work. By divorcing ourselves from man, we initiate a Hieros Gamos or "Chemycal Wedding" with the bride that has waited aeon upon aeon for our return.

> *The Earth and myself are of one mind* – Chief Joseph (Nez Perce)

> *In Alchemy, the "prime material" was often represented by such monstrous and fabulous creatures – mixed forms of animals. In psychological terms, they would probably*

> *symbolize the original total consciousness, out of which the individual ego can rise and begin to develop toward maturity* – Aniela Jaffe (*Symbolism in the Visual Arts*)

The return to nature is not the activity of a technician or theologian. As we have shown, the way of the scientist and theologian is the antithesis of the way of the Artist. The former are not awed by nature's beauty, as is the true Artist whose aesthetic sensibility is fundamental to the process of healing. The Artist is not approaching nature as a Cartesian subject and does not consider himself to have come into the world from some external place. He regards himself as an emanation of nature, not as nature's owner and manipulator.

As Hegel conceded, the capacity of reason arose because of nature's order. In other words, man's ability to think rationally developed because man observed the innate order of natural phenomena. The regularity of the rise and fall of luminaries and stars; the regularity of the seasons, the habits of various animals, and so on, prompted our forebears to organize their lives. Indeed, man's spontaneous response to nature's beauty also led him to new heights of development and understanding. This point was stressed both by Blake, Nietzsche and Heidegger, and is most important. After all, our response to the beauty of a sunset, ocean, night sky, tree waving in the wind, horse galloping, elephant's skin, dewy forest, misty lake, or snow-covered mountain, involves the whole Self, not just the intellect or reason. It is a truly magical experience because we are simultaneously affected on mental, emotional and sensational levels.

Aesthetic experiences are not dependent on a period of history or level of rational intelligence. They occur anywhere anytime, to anyone regardless of how ignorant and indifferent they usually tend to be. Such experiences are beyond good and evil and the technique of life; the technique which consists of milking the goat, mending the fence, laying the thatch, hawking the goods, rowing the boat, turning the clay, stitching the cloth, visiting the mall, cooking the food, ordering underlings, working out, driving the car, visiting the therapist, and saying the right thing. The first man to transcend reason and the mundane mechanics of life, did so the moment he spontaneously responded to the beauty around him. That man in the past is the spiritual brother of the man today who for the first time, while aimlessly working or walking, looks up at branches moving in the wind, at leaves circling or birds flying, and feels something moving within his being. This is not historical man, rational man, religious man, or technical man. This is a Self who would not be able to respond to beauty unless nature had enfolded the capacity for the response within him. In other words, the beauty seen is the beauty

within. *Nature observes herself through man, her highest creation.*

> *Nature is visible Spirit. Spirit is invisible Nature* – Friedrich Schelling

> *Because Nietzsche, like Heidegger, tends to equate the community with the herd, it is nature that acts as the redeemer of human beings. In order to regain his love for life, Nietzsche's hero, Zarathustra must leave the town of the pied-cow to revel in nature. The vistas provided by the mountain, and the ode to the sun that illuminates everything, expose the community as merely a small speck on an endless landscape. The expansive horizons provided by nature suggest, to individuals, the endless opportunities for self-overcoming. If Heidegger pays tribute to the openness of Being, Nietzsche celebrates the openness of nature. Both Being and nature provide a stark contrast to a community whose horizons have become all too well-defined. Nietzsche greets nature not as a mechanical order, but as a source of wonder that is similar to the awe Heidegger reserves for Being. In Nietzsche, nature is spiritualized* – Katrin Froese (*Nietzsche, Heidegger and Taoist Thought*)

The enriched mind is not rational because reason itself is incapable of containing the reservoirs of gnosis garnered by the Artist during his ideographic travels through life. Reason is a bucket not large enough to contain the fruits of an Authentic Man's oceanic experience. This is why truly Authentic men, such as Blake and Heidegger, are *Disciples of Imagination* rather than of reason.

> *…according to Heidegger we do not know the object by conquering and subduing it but rather by letting it be what it is and, in letting it be, allowing it to reveal itself as what it is. And our own human existence too, in its most immediate, internal nuances, will reveal itself if we have ears to hear it…The etymology of the Greek word for truth, aletheia, is another key to Heidegger's theory: the word means, literally, unhiddenness, revelation* – William Barrett (*Irrational Man*)

> *Can you see the one essential way in which science and intuition contrast with each other? True intuition can reach to a truth in a flash…whereas in science the whole truth is never reached* – D. W. Winnicott (Psychologist)

> *There are two roads to knowledge – the longer, slower, more arduous road of rational combination and the shorter*

path of the imagination, traversed with the force and swiftness of electricity. Aroused by direct contact with the ancient remains, the imagination...grasps the truth at one stroke, without intermediary links. The knowledge acquired in this second way is infinitely more living and colorful than the products of the understanding – Friedrich Karl von Savigny (Historian)

Friedrich Nietzsche

Nietzsche wondered why anyone would put metaphysics, religion and technology above Art and the aesthetic experience, and was most disturbed that one did. Like Heidegger and Merleau-Ponty, he was extremely worried about the way man was "progressing." He was furious with philosophers who dared exalt reason and technology over aesthetics, and railed against theologians who spoke of faith in removed supernatural realms, and thinkers who venerated reason:

…according to Nietzsche, Plato, Kant and Schopenhauer are guilty of making human reality meaningless by promoting a 'superior' metaphysical realm and consequent ascetic dualism – Lucy Huskinson (*Nietzsche and Jung*)

While the metaphysician regards temporality as inferior to permanence, Nietzsche holds the inverse view. For Nietzsche, all things are finite; they will be destroyed and replaced by other things again and again; and the metaphysical unchanging world is a mere fiction designed

to protect the individual from the suffering that this continual destruction brings – ibid

For Nietzsche, man was doomed unless he actively removed himself from city life and summoned his will to overcome obstacles standing in the way of healthy development. On one level, his infamous term "Will to Power" simply refers to man's capacity to overcome psychological obstacles and respond with his whole being to the beauty of life and nature. Nietzsche had no time for science because he knew that the very need to observe nature developed out of aesthetic experience.

As we mentioned at the outset, philosophers are preoccupied with certainty. However, as most of them know, certainty about reality is hard to come by. Time itself impacts what we deem true. What was true in one epoch often proves untrue in a later epoch. This goes for our ideas about God, religion, morality, politics, law, science, sexuality, gender, consciousness and most everything else. Yes, frustratingly, the apparent certainties of one age have a habit of drastically changing with the onset of another. The one clear exception to this is our aesthetic appreciation of nature's beauty. The ability has remained relatively constant throughout the long ages. It was as real for the ancients as it is for us today. Why, then, do we not build our personal philosophies on this aesthetic sensibility, as Blake, Wordsworth, Emerson, Soloviev, Feuerbach, Nietzsche, Heidegger and other sages advised?

Beauty happens now! To appreciate it and be deeply changed by it does not mean we must be contemplative, nostalgic or romantic. We need only be *perceptive*. Reason plays a negligible part in the experience. Artist and poet, engaged in the project of their lives, attentive to the present moment, and completely absorbed in their creative acts, are Nietzsche's "Supermen" or "Oversouls." They have no interest in metaphysical speculation and musings on supernatural dimensions. Their Art is their religion and savior.

Through unfailing devotion to their discipline they scale heights of humanness and access mysteries utterly inaccessible to Mysteria-possessed men. The paths they tread have never been explored by others. The vistas seen are seen alone, and the visions and emotions experienced are unknown to those who refuse to create beauty or deeply awe the natural beauty surrounding them here and now.

To be nobody but yourself – in a world which is doing its best, night and day, to make you like everybody else – means to fight the hardest battle which any human being can fight, and never stop fighting – E. E. Cummings

> *Any prayer addressed to God is addressed to our own being, but not to our ego, to our person, which is but a momentary form of Being* – Carl Gustav Jung

Nietzsche was correct to replace theism and scientism with aesthetics. After all, is there not enough mystery in our world for us to encounter and explore; not enough for an Artist to make and mend as he discovers the limits of his own body, mind and Imagination?

> *The debt we owe to the play of imagination is incalculable* – Carl Gustav Jung

> *Man has developed consciousness slowly and laboriously, in a process that took untold ages to reach the civilized state…And this evolution is far from complete, for large areas of the human mind are still shrouded in darkness. What we call the "psyche" is by no means identical with our consciousness and its contents* – Carl Gustav Jung (*Approaching the Unconscious*)

What is more, after responding to the beauty before him, ancient man became curious about nature. He fondled shells on the beach, puzzled over the dragonfly's coat, and sat amid waving wildflowers in the meadow. He watched clouds pass and water flow and awed everything around him, all the while realizing how little he understood about what he observed. Awe led to curiosity; and curiosity to *science*. What a paradox! The way of life detested by technicians devoted to obliterating nature, was *inspired by nature*.

The very beauty that becomes less apparent and applicable to modern man not only inspired his civilization but remains capable of awakening him to the Truth about himself. His campaign of destructiveness toward nature leads him to his own demise. His devotion to metaphysical and technological Mysteria hurls him toward an oblivion from which he will not emerge intact.

> *Modern man does not understand how much his "rationalism"…has put him at the mercy of the psychic "underworld." He has freed himself from "superstition" (or so he believes), but in the process he has lost his spiritual values to a positively dangerous degree. His moral and spiritual tradition has disintegrated and he is now paying the price for this breakup in world-wide disorientation and disassociation* – Carl Jung (*Approaching the Unconscious*)

> *It is time men realized their oneness with Mother Earth and rescued her from lifelessness so they also can save themselves from death. But what oneness can we have with*

> *the earth, when we have no such oneness, no such relationship with ourselves* – Vladimir Soloviev
>
> *…thinking which does not start from and continue in close relation to its foundations in the physical universe must lead to falsity* – Alvin Boyd Kuhn

Nietzsche also knew that the Artist develops a resolve and strength of will unknown to men in other fields. This is because the Artist inhabits a different headspace than technical man. His world is not fixed and stable. It is ever-changing and mutable. The Artist is not guided by reason or unchanging precepts. He is guided by a living, intelligent power that tests his resolve and strength of character on a daily basis. The knowledge garnered by the Artist about Self and world is also immensely more valuable and constructive than that gained by focus on abstract concepts such as God and humanity. Unlike other men, the Artist does not seek safety by following in the footsteps of others. To quote Blake, the Artist wanders "the crooked roads of Imagination rather than the straight roads of invention." He soon learns that opposites do not exist. By experiencing life immediately and in totality, he discovers that so-called opposites are actually complimentary forces working together to create purer forms of reality. He also learns that his own being is a temple in which so-called opposites must be united; a feat achieved by Will – that is, by drawing on strength from the depths of one's being, rather than some external or supernatural source. The Artist is also disinclined to destroy the source of his inspiration and being. He has Heidegger's *sorge* or care, and improves the world he awes and deeply admires:

> *…it is important that human beings maintain a kind of awe with respect to the greater whole of which we are a part, since this not only provides us with an important fountain of meaning, but also prevents us from trying to engage in destructive conquest of the world which is our home* Katrin Froese (*Nietzsche, Heidegger and Taoist Thought*)

In the black is the white and vice versa. Notice that the serpentine line running between these apparently separate realities does not separate them, as we are first bound to think. On the contrary, it brings them together. It is the limen where they join and come to know one another. Opposites are not what they seem. As we mentioned in our introduction, when contemplating one, we are inevitably brought to know the other.

The reward for the Artist's effort is not abstraction from the world around him, the integration of his so-called "unconscious," or entrance into some supernatural abode. It is not the exaltation of subjects over objects, mind over matter or spirit over body. It is the nucleation of the ego and Imperial Self; a sense of completion and Allness; a return to the Lost Wholeness eluding his less passionate and sensitive fellows trapped in the labyrinths of Mysteria.

> *Indeed, although the Ubermensch and Self cannot be subject to rigorous intellectual examination, they are both empirically grounded within personal experience. The reality of the whole self can thus be elucidated on a subjective level: its reality is determinable to one individual but not to another* – Lucy Huskinson (*Nietzsche and Jung*)

> *An evaluation of the reality of the whole self is therefore available to the select few that have experience of it* – ibid

What the Artist brings forth from within himself is unattainable by others. Nor can the Artist share his inner riches. To do so is to lose them. And so the Artist is wary of sinning against *himself*. He takes great care not to violate his Imperial Self, and takes as much care to not violate the Selfhood of others. He knows that each individual must embark upon their own unique search and have their own oceanic experiences. Nothing of a Self or in a Self must be borrowed, shared or compared. This is why Nietzsche and Heidegger would have little interest in Jung's so-called Collective Unconscious, regardless of whether it exists or not. Blake, Kierkegaard and Nietzsche would

simply ask, “Has someone else lived as I have lived?” “Am I to presume that anyone in history has felt as I have, bled as I have, loved as I have?” “What nonsense to presume so!” No! they would have scoffed at the idea which makes one man’s experience similar or identical to another’s. That is *collectivism* pure and simple; the erasure of Selfhood. As Heraclitus said, we cannot step on the same piece of water twice. Nothing in nature is the same from one second to the next, and so it must also be with consciousness. So much for science, reason and theology! So much for uniformity and conformity!

> *Heidegger insists that thinking is a kind of attunement, and he denies that the world lies prostrate before the philosopher who simply discloses its secrets. All things that are part of Being can only expose themselves in relation to others things, so the concept of a self-identical substance is thrown into question. Different aspects of an object’s being are revealed in different circumstances. A flower’s whiteness can only be exposed against a dark background. The lightness of its leaves becomes evident when they flutter about in the wind* – Katrin Froese (*Nietzsche, Heidegger and Taoist Thought*)

No human being has the right to tell another what to do, say or think. No doctor has the right to tell you to roll up your sleeve. No teacher has the right to judge you as a “fail” or “pass,” no priest has the right to label you a "sinner," and no philosopher has the right to tell you do your duty by other men. That we are surrounded by people who repeatedly violate our physical and psychic sovereignty does not make these statements less true and important. If you give away your authority to others – by refusing to resolutely say “no” to every would-be violator – you are not a victim but a perpetrator of crime against your Self.

> *The masses have never thirsted after truth. They turn aside from evidence that is not to their taste, preferring to deify error, if error seduce them. Whoever can supply them with illusions is easily their master; whoever attempts to destroy their illusions is always their victim* – Gustav Le Bon (*The Crowd*)
>
> *…by the mere fact that he forms part of an organized crowd, a man descends several rungs in the ladder of civilization. Isolated, he may be a cultivated individual; in a crowd, he is a barbarian - that is, a creature acting by instinct…It is for these reasons that juries are seen to deliver verdicts of which each individual juror would*

> *disapprove, that parliamentary assemblies adopt laws and measures of which each of their members would disapprove in his own person* – ibid
>
> *The man caught in such identification loses his capacity to make an individual judgment; he relinquishes his autonomy and vests it for the time being in group. Thus he is no longer in any real sense an individual. He is only a member of a group, identical in all respects with the other members: what they do he does, what they feel he feels, what they think he thinks, what they ignore he too ignores* – M. Esther Harding (*Psychic Energy*)

To free men from men was the reason Heidegger called for an end to philosophy of an academic type. We need no one to direct us to the Truth of ourselves other than the Self. We need heed no other person's description of reality however erudite it may be. Nothing should replace inner dialogue. Indeed, we cannot even say that we own our thoughts. They come to us from nowhere; so said Nietzsche. Why then do we heed what materialists and theologians say about the origin and nature of consciousness? What they say comes from their particular perspective, which has precious little to do with our ideographic perspectives on life, given that we dare have perspectives of our own.

Heidegger favored the Artist because good Artists earn their perspectives from keen observation of nature in the present moment. Artists keep their own counsel and generally refuse to express their ideas and visions directly to the masses. Instead of speaking in a literal manner to the many, the Artist paints and writes poetry for the one drawn to his work. He uses symbolism and metaphor and leaves a lot of room for the reader to dive in and feel *themselves* present in the piece. The Artist allows the reader to spread his wings and fly through the colors and phrases, that he might activate his own Imagination and inner voice. Through painting, poetry, music, architecture and sculpture, we make ourselves and the world a better place. We do Art not because we have been told to do it, or forced to do it. (Great art never comes into being because of external force and coercion.) We do Art because we feel we must, and don't care what others think or say about our creations. That is not important or productive. We do Art because we wish to express our inner being and voice our Imagination, not to others but to ourselves. The impulse does not come to us from the external world, but from deep within our core, from the Imperial Self which, regardless of the world's cacophony, can never be permanently closeted, forgotten and silenced. We do Art because we wish to be beautiful within.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not – Ralph Waldo Emerson

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I am certain of nothing but the holiness of the heart's affections and the truth of imagination—what the imagination seizes as beauty must be truth—whether it existed before or not – John Keats

Where do we go from here? Where do we want to go? It all comes down to personal choice. During our earliest years a deep sense of Wholeness was stolen from us. We weren't given time to feel and explore our own bodies and warm to our first true sense of Selfhood. We were crutches for terribly misguided people desperate to lose themselves in us. We were toys, appendages and accessories to the vapid lives of parents and relatives who could not have awakened us to the truth of ourselves if it killed them. We were subsequently incarcerated in schools and trained like mannequins to do precisely as we were told. Logic be damned! And we were good students. We did exactly as we were told. We became adults and hurried to breed our own children without a modicum of Selfhood, hurrying to our graves as if eager to get there. We have no time to worry about existence or the meaning of our lives. We don't love ourselves; we love God, this person or that, some cause, or "humanity." We eagerly forgive the worst evil, secretly thinking we may need forgiveness ourselves, from those we will almost certainly defile down the line. None of us trust our paper-thin inherited pseudo-virtue. We don't trust the morality of those who are merely simulacras of ourselves.

…the vast majority of people in our culture are well adjusted because they have given up the battle for independence sooner and more radically than the neurotic person. They have accepted the judgment of the majority so completely that they have been spared the sharp pain of conflict which the neurotic person goes through. While they are healthy from the standpoint of "adjustment" they are more sick than the neurotic person from the standpoint of the realization of their aims as human beings – Erich Fromm (*Institutes of the Christian Religion*)

The person in whom the spiritual principle has become entirely inactive is morally dead, although his body may be full of life and his earthly soul full of animal desires. Such spiritless living corpses or shells are often seen in fashionable society as well as in the crowds where the

vulgar assemble. A person in whom the principle of reason has become inactive is intellectually dead, although his body may be full of animal life; lunatics are dead people, in whom reason has ceased to live – Franz Hartmann

The individual has always had to struggle to keep from being overwhelmed by the tribe. If you try it, you will often be lonely, and sometimes frightened. But no price is too high to pay for the privilege of owning yourself – Friedrich Nietzsche

We want to escape responsibility because we are deeply afraid of having a self of our own. It is not an abstract responsibility that we find threatening but rather the responsibility to realize ourselves – Arno Gruen (*The Betrayal of the Self*)

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Blake's greatest thoughts are summed up in the following line:

...when the doors of perception are cleansed, everything appears to man as it is, infinite

He means that in order to see the infinite, we must ourselves *be* infinite. To see the Truth we must first *be* True. We must be Selves if we are to know anything or anyone, and to arrive at Selfhood we must first be psychically sane or *sanitized*. We must be all too familiar with the deconstructive process and apophatic technique. We must know how to see through illusion and discern falsity. We must have zero tolerance for the lie and will to overcome every obstacle standing in the way of Self-knowledge. We must be capable of reinventing ourselves on a daily basis and keeping our consciousness free of Mysteria. Instead of wanting experiences to be continually fresh and new, we do well to keep our consciousness and attention fresh and new. In this way we cease being dependent on the world of men for stimuli and satiation. We do not find ourselves alienated or insecure, because we enter into profound relationships with everything that surrounds us. We are not desperate for the cues and affectations of other people, because we have consciously opened communication with the light, water, air and sky; the tables, chairs, instruments, paving stones and lampposts.

By insisting that an object shows itself differently in different circumstances, Heidegger dispenses with the notion that there is an inner core waiting to be unearthed – Katrin Froese (*Nietzsche, Heidegger and Taoist Thought*)

We cannot hear the cry of Nietzsche, Heidegger tells us

> *until we ourselves begin to think. And lest we fancy this is an easy thing to do, he adds: "Thinking only begins at the point where we have come to know that Reason, glorified for centuries, is the most obstinate adversary of thinking"* – William Barrett (*Irrational Man*)

As Authentic Men – as Artists – we attain a state of individuation and authenticity unknown to our fellows in the world. We earn *moral superiority* not by conforming to the will or dogma of others, but by complete devotion to the creative work through which we discover our inherent psychic potential and strength. We attain it by way of *sorge* or care of existence; and by making each thought an act of gratitude. To our minds the world and its beauty is holy. The knob of the door, leg of the table and socket in the wall; the dust that gathers and rust that forms; the pebbles underfoot and wet tiles on the roof; the litter carried by the wind along the avenue, and dew on a horse's mane in the morning are *human* too, as human as a we imagine ourselves to be…perhaps *more* so.

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> *This seriousness…is the simple and forthright seriousness of someone who has at last arrived at his center, and who is, therefore, at last totally engaged in the project of his life, with all that it entails. This person exists under the eye of eternity, and therefore what he does in the moment is absolutely real* – William Barrett (*Irrational Man*)

The Artist is a Sage-King. No one, not even a god, towers above him. He has no need for fiery chariots and archangels, because he is fascinated by how a single sip of water changes him and how drunk with beauty his soul can be even while drowned in unspeakable sorrow. His first greeting every morning is to the light that fills his pupils and welcomes him back to the world. His boat has no oars because he trusts the waters of the endlessly winding river that flows eternally below and around the orbs of creation. The timeless music of that river, unheard by most, fills his ears and reverberates through his Being. Upon its lava-like current he is borne to the place he needs to be – the center of himself.

> *She gently took the self-forgetting soul by the hand...and showed him all the experiences in the universe, all manifestation, bringing him higher and higher through various bodies, 'till his lost glory came back, and he remembered his own nature*' – Vivekananda (*Raja Yoga*)

APPENDICES

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Born in Ireland, Michael Tsarion is an expert on the occult histories of Ireland and America. He has made the deepest researches into Atlantis, origins of evil and Irish origins of civilization. He is author of acclaimed books Atlantis, Alien Visitation and Genetic Manipulation, Astro-Theology and Sidereal Mythology, Irish Origins of Civilization, and Trees of Life: Exposing the Art of Holy Deception. Michael gives outstanding presentations on the Western Magical Tradition, Hermetic Arts of Divination, Atlantis and the Prehistoric Ages, Astro-Theology, Origins of Evil, Secret Societies, War on Consciousness, Subversive Use of Sacred Symbolism in the Media, Symbol Literacy and Psychic Vampirism. Visit Michael online at mtsar.com, or go to unslaved.com to view all Michael's merchandise.